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# CONTENTS.

	Page
INTRODUCTION . . . . .	5

## CHAPTER I.

### ORIGIN OF THE GREEK CHURCH.

Rise of the five patriarchates—Jealousies between Old and New Rome—Intercommunion suspended—The Henoticon—The Iconoclasts—The Filioque—Photius made patriarch of Constantinople—Final schism—Attempts at re-union—Councils of Lyons and Florence—The Unia—Overtures of Rome to the Nestorians—Letter of Pio Nono . . . . .	9
--	---

## CHAPTER II.

### PROGRESS AND PRESENT STATE OF THE GREEK CHURCH.

Different fortunes of the Eastern and Western churches—The Saracen invasion—Turkish dominion—Cruel death of the patriarch Gregory—The Greek faith introduced into Russia—Princes of Kieff—Olga—Vladimir—Metropolitans—Patriarchs of Moscow—Institution of the synod—Georgian church—Montenegrine church—Greek synod—Statistics . . . . .	25
--	----

## CHAPTER III.

### TENETS OF THE GREEK CHURCH.

Church authority—Scripture and tradition—Works of self-righteousness—Confession—Absolution—Monasticism—Sacramental efficacy—Transubstantiation—Prayers for the dead—Invocation of the Virgin and saints—Picture worship—The single procession—Re-deeming features of the Greek service . . . . .	48
--	----

## CHAPTER IV.

### CEREMONIES OF THE GREEK CHURCH.

Sacred edifices—Call to worship—The great bell of Moscow—Greek church in London—Form of worship—Priestly garb—Seven Sacraments—Baptism and Exor-
--

	Page
cism—Chrism—Preparation of ointment—Blessing of the waters—The Eucharist—Leavened bread—Renewal of the leaven among the Nestorians—Mixture of wine and water—Mode of administration—Penance—Regular fasts—Ordination—Fettering of the patriarchs—Marriage—Prayer-oil—Funerals—Relics—Miracles—Sign of the cross—Easter-day . . . . .	79

## CHAPTER V.

## WORTHIES OF THE GREEK CHURCH.

Worthies of the three first centuries—Worthies of the fourth century—Notice of Basil—Life of Chrysostom—St. John the Almoner—John Damascenus—Cyril and Methodius—Theophylact—Abulpharagius—Confessions of Gennadius, Mogilas, and Platon . . . . .	113
--	-----

## CHAPTER VI.

## HERETICS AND SECTARIES OF THE GREEK CHURCH.

Early speculations—Arian controversy—Apollinaris—Nestorius—Tenets of the Nestorians—Christians of St. Thomas—The Eutychians and Monophysites—Syrian Jacobites—Copts—Abyssinians—Armenians—Paulicians—Bogomili—Followers of Simeon Stylites—Palamite controversy—Russian sects—Starovertsi—Duchobortsi—Malakani . . . . .	137
--	-----

## CHAPTER VII.

## RELATIONS TO PROTESTANTISM OF THE GREEK CHURCH.

Aversion of the Greeks to the Protestants—Overtures of Melancthon—Correspondence with the patriarch Jeremiah II.—History of Cyril Lucar—His early life—His gradual renunciation of error—His contests with the Jesuits—His confession—His vicissitudes—His murder—His limited influence—Protestant missionaries—Bible and Tract operations—Union with the Greek church desired by the Anglicans . . . . .	164
---	-----

CONCLUSION . . . . .	190
----------------------	-----



THE  
GREEK AND EASTERN CHURCHES :  
THEIR HISTORY, FAITH, AND WORSHIP.

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INTRODUCTION.

IF it be true that we have yet to anticipate a fierce though final conflict with the votaries of antichrist, the question can neither be uninteresting nor unimportant—Is it likely that the Greek church will then come forward and enlist herself in the warfare ; and if so, under which banner will she range ? Among the signs of the times we cannot but perceive a gradually augmenting interest in the condition of that long-neglected communion, and it is with the desire of further confirming and extending this sentiment, that it is deemed advisable to put forth the following pages. Many learned works have traced the history of the Oriental church, from her palmy days of splendour to her gloomy night of depression ; and modern authors of the Tractarian school have touchingly breathed over her the lament, “She that was great among the nations, and princess among the provinces, how is she

become tributary!" Their researches, however, are for the most part so minute, and their details so elaborate, as to be beyond the circle of ordinary reading. Hence it is an undeniable fact, that there is even yet a great amount of ignorance as to the nature and position of that vast portion of Christendom. To some the Greek church is, or has till very lately been, entirely unknown; by some, looked upon as identical with Popery; and by others regarded as though it were only a matter of history, and as though its influence were wholly extinct. It is high time that these false views should be done away, and that we should awake to a just appreciation of its necessities and claims: thus alone shall we be aroused to the efforts and the prayers that may be demanded of us on its behalf.

The Christian is accustomed to offer his supplications for all men; he calls to mind "the Jew, the Turk, the infidel, the heretic." He pleads in behalf of the adherents of the pope and the followers of the false prophet. The benighted pagan and the outcast seed of Abraham have their prominent place in his intercessory requests. But how rarely, if ever, does he single out the Greek faith as something *sui generis*, something distinctive, something that he cannot properly regard as included in the foregoing classes! What reason can be assigned for such an omission? Not that the Eastern church is small. In excluding her from our special intercessions, we are excluding many millions of our fellow crea-

tures. Her dominion extends over more than a fourth part of the professedly Christian world. Her rites are followed from the ice-girt monastery of Solovetsky on the White Sea, along the shores of the Adriatic Gulf, to the conical-roofed churches of Abyssinia—from the mines of Siberia to the desert of Sinai—amidst the snows of Kamtschatka and in the torrid clime of Southern India.

Nor can it be pleaded that the Greek church is insignificant or uninteresting. We might dwell on the fact that her territory includes many a spot rich in associations drawn alike from classic and from sacred history. We might advert especially to her existence in Asia Minor, Greece, and Palestine; in the land “where Greeks and Persians fought, where Homer wrote, where apostles preached, and martyrs died”—in the land where Parnassus fired the poet’s ambition, and where Mars’ Hill re-echoed to the preacher’s voice—in the land where the Hebrew psalmist poured forth his inspired lays, and where Hebrew seers wrought the wondrous miracles that testified to their Heaven-derived mission. But we care not to evoke a spirit of mere romance. The Oriental church has far stronger and more valid claims to our notice. Her long existence, protracted through centuries of oppression and persecution—her firm rejection of the overtures made by Popery—her no less decided hostility to the advances of Protestantism—the mixture of good and evil in her tenets—the power she may yet wield through the influence of Russian

policy—these considerations all combine to invest her with no ordinary importance. The outline of her history, and the investigation of her teachings, afford an ample field from which to glean lessons of knowledge and of wisdom, while they may serve to enlist on her behalf that sympathy, that watchful care, that timely effort, which are so requisite for her own purification, as well as for the conversion of her Turkish oppressors ; and whereby, “without a crusade, the church of Christ may recover those long-lost regions, where the light of Divine truth first dawned upon the world, where the Saviour was born, and where the standard of the cross was first planted.”

## CHAPTER I.

## ORIGIN OF THE GREEK CHURCH.

. . . "In minute  
 Distinctions skill'd, and doctrines un-reduced  
 To practice; in debate, how loud! how long!  
 How dexterous! in Christian love, how cold!"

POLLOK.

EIGHTEEN centuries and a half have passed away since a star was "seen in the east"—that star which heralded the infant Saviour's birth. The "holy child" grew into "the man Christ Jesus;" he gathered round him a chosen body of disciples, instructed them in the truths of the new dispensation, died the expiatory death of the cross, and then ascended into glory. Before his departure, he gave his followers two solemn charges: "A new commandment I give unto you, that ye love one another;" and, "Go ye into all the world, and preach the gospel to every creature." To the latter injunction was specifically added, "beginning at JERUSALEM." In the favoured city the apostles preached, and there they, with the thousands of converts that the Lord added unto them, continued "of one heart and of one soul." But they might not keep the gospel message to themselves, and persecution was overruled as a means of

scattering them abroad, so that they "travelled as far as Phenice, and Cyprus, and ANTIOCH;" and there were some among them who "spake unto the Grecians, preaching the Lord Jesus." When so effectual a door had been opened, Paul and Barnabas, hastening thither, spent a year in the edification of the new believers; "and the disciples were called Christians first in Antioch." Thence the missionary apostles went forth through Lesser Asia into Europe. The providence of God led Paul a prisoner to ROME, where he "dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." In the meanwhile the gospel was winning its way in other lands. Church history tells us that John Mark visited Egypt, and founded the church at ALEXANDRIA, which proved another centre of spiritual influences. Such wide-spread triumphs could not but attract the notice of the great and mighty ones of the earth, who did their utmost to crush the new religion by inflicting successive and sanguinary persecutions on such as embraced it. They found, however, that their efforts were utterly vain; "the blood of the martyrs was the seed of the church." Filled with astonishment, the pagan emperors were forced to succumb; and when Constantine the Great became head of the Roman empire, he not only tolerated Christianity, but patronised it. In the year 324, he founded the new capital of his dominions; and the rise of that city invested

the bishops of CONSTANTINOPLE, who had formerly been subject to the higher dignity of Heraclea, with an independent and ultimately a superior influence.

The five cities we have named—Jerusalem, Antioch, Alexandria, Rome, and Constantinople—became the strongholds of the Christian religion; and in them respectively dwelt the five bishops, or patriarchs, who took the oversight of the church's affairs. But the time had arrived when the Christian community ceased to obey the Saviour's precept of unity. Forgetful that the world would be induced to believe in the Father's having sent him, in proportion as it saw in his followers the exhibition of a heavenly love, they yielded to the dictates of worldly ambition, and the promptings of a self-aggrandizing spirit. Questions of precedence were hotly contended; Alexandria had to resign her claim to the primacy of the east; and Constantinople, the youngest of the patriarchates, ranked second only to Rome.\* To be second, however, was not enough; and even the subsequent elevation to equality with Rome† only fomented the jealousies of the rival sees.

Well would it have been had the Roman pontiffs always felt the truth which Gregory the Great *once* expressed. When Eulogius of Alexandria, writing him word that he had refused to call the patriarch of Constantinople by the name of "universal bishop," which the latter had arrogated to himself, added, "as you ordered me," Gregory thus wrote in return, "I

\* A.D. 381.

† At the council of Chalcedon, A.D. 451.

pray you to use the term *ordered* no more. I know who I am, and who you are; my brother in position, my father in character. I ordered nothing, I only advised; and even that advice you have not strictly followed. I requested you to give that title neither to the see of Constantinople nor to any one else; and you have applied it to myself. Away with all terms which excite vanity, and wound charity." That a spirit far different from this was ordinarily prevalent, the pages of ecclesiastical history painfully testify. Yet if it must be admitted that selfishness and vain-glory had no small share in the long struggle and final estrangement of the two churches, we cannot but believe, on the other hand, that by Him who makes the wrath of man to subserve his praise, these human passions were overruled to promote the interests of the truth. The suspicion with which Greece looked on Italy was one means of preserving her from the later errors of Romanism, while the rivalry between the east and west kept alive in both parties the anxiety to extend their respective territories by missionary efforts, such as they were, among the surrounding heathen.

Space would fail us, and our time would be uselessly expended, were we to enter into a detail of all the recorded controversies which in succession kept open, and made yet wider, the breach between the Eastern church and that of Rome. For a century and a half the limits of their separate jurisdictions formed a constant ground of altercation. Not unfrequently was



there a temporary suspension of communion between the two churches, as during the celebrated Arian controversy. At one time they refused to hold intercommunion for sixty-eight years, merely on the ground of having differed about a disputed succession to the patriarchate of Antioch.

At a subsequent period, there occurred another separation, lasting about five-and-thirty years. The occasion of it was as follows: After the council held at Chalcedon, A.D. 451, for the condemnation of those who entertained unsound opinions concerning the person of Christ, the Monophysite or heretical party were severed from the Eastern communion, and formed into a sect. Civil disturbances being likely to ensue, the emperor Zeno, on his own responsibility, published, in the year 482, the famous edict called the *Henoticon*, or Deed of Union, wherein he gave a decided testimony against the errors of Nestorius and Eutyches, but yet forbore to recognise the acts of the council of Chalcedon as valid. It was his hope, by this intermediate course, to uphold truth and yet maintain peace. But the Latins took umbrage at the slight thus cast upon the last general council; and pope Felix II. excommunicated Acacius, the Constantinopolitan patriarch. The three other patriarchs siding with the latter, the Oriental and Occidental churches remained in open hostility, until at length the former conceded the point, and gave in her formal adhesion to the canons of Chalcedon.

In the seventh and eighth centuries more

important questions were at stake, but the solemnity of the themes discussed in no way diminished the violence and rancour which characterized these party-disputations. The question of image-worship was the first that arose. This is scarcely perhaps to be regarded as having originally been a contention between the two churches, so much were the Easterns themselves at *that* time addicted to the practice, and so doubtful was their sympathy with the principles and the proceedings of the emperor Leo the Isaurian and of the Iconoclasts. It is needful for us, however, to make this passing allusion to it, because it eventually proved the basis of many mutual recriminations. The council of Constantinople, in A.D. 754, condemnatory of images, subsequently came to be regarded among the Greeks as a seventh general council, but its authority has always been denied by the Latins; while the Latins, on the other hand, lay great stress on the opposite decisions of the second Nicene council, convened by the empress Irene, A.D. 787, which the Eastern church in their turn refuse to account *œcumenical*.

While this matter was in agitation, another question was raised, which had reference to the procession of the Holy Spirit. It was probably as early as the commencement of the fifth century,\* that the Spanish church had inserted in the creed of Constantinople the words *Filioque*.

\* Some assign this to the council of Toledo, A.D. 400; others date it from a later period, A.D. 589; but all agree that the innovation originated in Spain.

The formula had previously stood, "The Holy Ghost which proceedeth from the Father ;" with this addition it read, "which proceedeth from the Father *and the Son.*" The alteration, which was most likely originated by a desire to evince strong opposition to Arianism, was afterwards introduced into the churches of France and Germany ; and, in A.D. 767, the Greeks accused their opponents of heresy on this point. Their remonstrance was unheeded ; the mooted of the controversy only led the Westerns to defend their own position. Pope Leo III., in the year 809, expressed his approbation of the tenet, stating that he had no objection to its being promulgated, though he was so averse to its being needlessly introduced into the creed, that he caused copies of the Belief, as drawn up at Constantinople, to be engraved on silver plates—one in Latin, and another in Greek—and publicly exhibited in the church. The insertion was nevertheless finally adopted by pope Nicholas I. ; and it has remained to this day an impassable barrier between the oriental and the papal communions.

A fresh element added its fury to the gathering storm in the year 858, when the youthful emperor, Michael III., having been induced to depose Ignatius from the patriarchal throne, elevated in his place a very learned man, named Photius, one well skilled in theological lore, but a layman and a minister of state. "Imagine," says a recent writer, "how London would receive the news that lord Palmerston was gazetted archbishop of Canterbury, and you

will have a fair notion of the sensation produced."\* In 861, a large synod declared this elevation legal; but though the papal legates acquiesced in that decision, Nicholas convened a council the following year at Rome, and passed a violent sentence of excommunication on Photius and his adherents, a sentence which Photius speedily retorted on his adversary, charging him with various errors of doctrine and of practice. The accession of Basilus to the throne wrought a change; Ignatius was reinstated after a nine years' exile; communion between the churches was restored; and on the patriarch's death, the recall of Photius was suffered for a while to pass unnoticed. A dispute arising as to whether the Bulgarians should belong to the jurisdiction of Rome or of Constantinople, and the emperor determinately opposing their transference to the Romish see, the pope, out of revenge, renewed the sentence of excommunication against Photius, and not against him alone, but against all the bishops and priests who had received consecration at his hands.

Minor animosities continued to keep up the smouldering flame, until it was rekindled beyond the possibility of extinction. In the year 1053, Michael Cerularius, patriarch of Constantinople, revived all the accusations of false doctrine and erroneous custom that his predecessors had brought against the church of Rome, and added to them various fresh grounds of complaint. Most of the new charges, how-

\* The Greek Church. A Sketch. Second Edition, 1851.

ever, were puerile <sup>(trivial)</sup> in the extreme; one only needs to be named, as still constituting a marked difference between the Eastern and Western rituals, namely, that in the celebration of the Eucharist the Romanists made use of unleavened bread. Full of zeal, (whether for party's sake or for the truth's sake we will not take on ourselves to decide,) he at once suppressed all the Greek monasteries which used the Latin language and followed the Latin ritual. The pope wrote an indignant remonstrance, which he made the more emphatic by a sentence of excommunication. The emperor, anxious at that juncture to secure the alliance of the papal power, begged Leo ix. to send over three legates to Constantinople, for the purpose of effecting a reconciliation. The negotiations, however, were unsuccessful. Neither the patriarch nor the legates would yield an iota; and the latter at length placed on the great altar of St. Sophia the written Deed of Anathema, cutting off Michael and all his adherents from fellowship with Rome. This act virtually excommunicated the whole Eastern church; and the separation proved a lasting one.

During the eight hundred years which have since elapsed, there have been frequent but fruitless attempts to bring about a re-union. The most noted of these were the projects debated in the councils of Lyons and Florence. The Greek emperor, Michael Palæologus, deeming that the safety of his empire might be secured by aid from the west, earnestly sought a reconciliation. The representatives of the

contending parties met at Lyons, A.D. 1274, and a show of harmony was restored. But even this was attained only by the deposition of the patriarch Joseph, who proved refractory, and the elevation in his stead of the more subservient John Bekkus. It may, therefore, be considered, not as a compact between the two churches, but simply between the pope at the head of the one, and the emperor, who lorded it over one section of the other. This view of the matter is confirmed by the fact, and still more by the cause, of the transitoriness which marked this union. No sooner had Andronicus ascended the imperial throne than he summarily repealed it, compelled Bekkus to abdicate, and restored the aged Joseph.

After the lapse of about a hundred and fifty years, the reins of government were in the hands of John Palæologus, who, dismayed at the imminent danger of his empire, hoped that, by a re-alliance with the Latins, he should be defended against the inroads of the Turks. He hastened in person to Italy with the then patriarch Joseph and many of his clergy. A council, under pope Eugenius IV., was opened at Ferrara, and removed to Florence in 1439. By various artifices, the Greeks were induced to accede to the terms laid down by the papal party, whereby they were required to acknowledge the twofold procession of the Spirit, the existence of purgatory, the supremacy of the pope, and the lawfulness of using unleavened bread. It must be recorded to the honour of Mark of Ephesus, that he alone stood proof

against entreaties, bribes, and menaces, firmly refusing to sanction such a dereliction from the great principles for which his church had so long, and as he thought so justly, contended. This apostasy, like the former, proved but partial and temporary; but partial, for the main body of the Greek church were indignant at the concessions their brethren had made; and but temporary, for the latter had themselves no sooner left Florence than, accusing the Latins of having won them by deceit, and worked upon them through dread, they returned with increased pertinacity to their own faith.

A more prolonged union was established at the close of the following century, but it embraced only a comparatively small portion of the Greco-Slavonic church. The virtual annexation of Lithuania to Poland in 1386 had already introduced into the latter a considerable leaven of Popish influence, which was suffered to work imperceptibly. After the establishment of a Jesuit college at Wilna, renewed efforts were put forth to bring the Polish Greeks under the sway of Rome. It is worth while to read the following characteristic extracts from a letter which that college sent to one of their agents, a Lithuanian nobleman named Michael Rahoza: "With regard to the clergy, you may keep them in submission more easily by the following means: appoint to all vacant places no people of consequence, because they may be unruly; but simple, poor, and such as will entirely depend upon you. Put down and deprive of their benefices, under some pretence

or other, all those who will oppose or disobey you ; and give their benefices and revenues to those upon whom you may rely. . . . With regard to the laity, as you have till now acted most prudently, so continue to be as careful as possible, that they shall have no cause of suspecting your real plans and intentions. . . . Disputes and controversies with the Western church are, for appearance' sake, not to be neglected, and other similar means are to be employed in order to cover every trace of your undertaking, by which not only the eyes of the populace, but even those of the nobles, may be blinded. . . . The word *union* must be entirely banished ; it will not be difficult to substitute another word more supportable to the ears of the people. *Those who attend elephants, avoid to wear red coats.*"\* In consequence of manœuvres like these, the way was fully prepared for the proceedings of the synod of Brest-Litofsky, where, in the year 1596, under the auspices of Sigismund III., and headed by their hierarch, the metropolitan of Kieff, great numbers of those who had adhered to the Greek faith in Galicia, Hungary, Poland, and Little or Red Russia, acquiesced in all the terms proposed by the council of Florence, save that which referred to the *Filioque*. The only stipulation they made was, that in their worship they might retain the Slavonic language, and observe the ceremonies of the Slavonic ritual. This party received the name of Uniates, or

\* Krasinski's Sketch of the Religious History of the Slavonic Nations, 1851.



United Greeks ; and about three millions and a half are still to be found in the Austrian dominions. It is but a few years since the Uniates of Little Russia, to the number of two millions, were received back into the Muscovite branch of the Eastern church, on their solemn disavowal of the pope's supremacy, and their declaration that they believed the Lord Jesus Christ to be "the One True Head of the One True Church."

The Romanists still cherish an earnest desire to win the Greeks to their side. They send their emissaries with overtures both to the (so-called) orthodox Eastern church, and to the sects who have quitted her communion, gaining a few, while stedfastly repulsed by the many. It is stated by the American missionary, Mr. Perkins, that some twenty years ago a large sum of money was offered to a Nestorian patriarch, on condition of his avowing the pope's supremacy, but he only returned the answer, "Thy money perish with thee." A promise was subsequently given him, that on tendering his allegiance to Rome, he should be made patriarch over all the Christians of the east. We wonder not that an offer, as empty as it was high-sounding, should call forth the indignant rebuke, "Get thee behind me, Satan ;" for truly such conduct was an apt imitation of that fallen spirit, who holds forth as a glittering bribe "all the kingdoms of the earth," while he well knows that not one of them is placed at his disposal. A more tangible reward was proposed to the patriarch, who was told that his

secession should be immediately followed by his appointment to be the pope's legate : " Tell your master," was his reply, " that I shall never become a Catholic ; and should you even induce my whole people to the last man to do so, I would sooner become a Dervise or a Koordish Moullah, than degrade myself by an alliance with the pope." Strange as it may appear, the Romish see was ready to stretch a point further still, and actually proposed to canonize Nestorius himself, in opposition to the repeated anathemas which for more than a thousand years it had continued to fulminate against him. Alluring as this bait must have been, it failed to take ; the Nestorians of Orooniah were on their guard, and saw plainly the hook that was concealed beneath.

The last official communication that we find on record between the Eastern and Western churches, took place soon after the accession of Pio Nono, who, in January, 1848, forwarded a letter to the Christians of the east. After an assurance of his love and care for the United Greeks, he addressed himself to the " Easterns who indeed serve Christ, but are aliens from the holy throne of the apostle Peter," exhorting them to return to the unity of the church, and repeating the usual arguments in favour of the papal system. The Greek patriarchs perceived that submission, rather than unity, was the thing desired ; and they accordingly penned a reply in the form of " An Encyclic Epistle of the One Holy Catholic and Apostolic Church to the faithful everywhere," wherein they urged

their reasons for protesting against the western doctrine of the double procession, and the western innovations respecting baptism, holy orders, and the communion of the laity in one kind only. The document is dated, "May, 1848, Indiction 6;" and is signed by Anthimus of Constantinople, Hierotheus\* of Alexandria, Methodius of Antioch, Cyril of Jerusalem, and several of their respective ecclesiastics. In proof of the unabated antagonism cherished by them against the Romanists, and their firm expectation of Rome's downfall, we may extract from it the following sentence: "Of these heresies, which have spread over a great part of the world for judgments known to the Lord, Arianism was one, and at the present day Popery is another. But like the former which has altogether vanished, the latter also, although now flourishing, shall not endure to the end, but shall pass and be cast down, and that mighty voice shall be heard from heaven, 'It is fallen.' "†

Well may a declaration so unequivocal constrain us to breathe a prayer, that the church which has thus witnessed against antichrist, may preserve her testimony stedfast to the end; and that the sincerity of her zeal against *some* of the errors of Romanism may be evinced by her own future renunciation of the many superstitions, that her nine hundred years' intercourse with Rome has permitted to grow up in her midst.

\* Hierotheus has since died; and his funeral was one of the most magnificent Egypt has for a long time witnessed.

† Neale's "History of the Holy Eastern Church," 1850.

“ O Lord, thine ancient churches spare,  
Which still thy name, though fallen, bear;  
Where once thy bold apostles stood,  
And sealed thy truth with martyrs’ blood.

“ Where now the Turk his power extends,  
And vainly to his prophet bends,  
There let again thy gospel shine,  
With beams all bright and power divine.

“ Where Jesus rose and left the grave,  
There let the cross its banner wave;  
While Syria sees her churches rise,  
And hymns to Christ ascend the skies.

“ Let Nubia’s desert hear once more  
The Saviour’s voice, his love implore;  
Egypt thy sacred word unroll,  
And find that grace which saves the soul.”

## CHAPTER II.

PROGRESS AND PRESENT STATE OF THE GREEK  
CHURCH.

. . . . "Where [sat] the Russian kzar  
In Mosco; or the Sultan in Bizance,  
Turchestan-born." MILTON.

"No man," says the preacher-king of Israel, "knoweth either love or hatred by all that is before them." In accordance with this maxim, we shall find that the subsequent history of the severed churches furnishes no safe criterion as to their respective merits. Of the five patriarchates, Rome alone was preserved from the domination of the infidel power, but her solitary exemption affords no proof whatever of her superior orthodoxy or purity. The Eastern church was delivered over into the hands of the enemy, and has remained in an enfeebled and tributary state to this day; but it is possible that we may yet see her come forth from the furnace as gold seven times purified.

During the seventh century the Persian army under Chosroes committed grievous depredations in several of the patriarchates, only to be followed by the yet more successful

inroads of the Saracens, who made themselves masters, first of Antioch, (A.D. 634,) then of Jerusalem, (A.D. 637,) and finally of Alexandria, (A.D. 640.) The Turks next appeared on the field, and though the Mohammedan powers were checked awhile by the prowess of the Crusaders, they eventually succeeded in maintaining their hold of Syria, Egypt, and Palestine. In 1453, the Turkish forces advanced to Constantinople, won it after a vigorous siege, and made it the imperial residence of their sultans. The remaining story of the patriarchal cities only shows us the Eastern church in a state of vassalage; her adherents passing through a chequered scene of sudden persecutions and temporary seasons of repose; avowedly tolerated, while constantly exposed to bitter reproach and scorn; allowed liberty of life, but only on paying after the age of fifteen an express tax for their exemption from beheading; permitted to worship in their churches, but rarely to build new ones or repair the old; and her patriarchs enjoying a show of authority, but forced to pay tribute to the Mohammedan government for leave to enter on their office, and liable to deposition, if not to death, whenever the civil power has found or imagined such a step to be necessary. "So servile," it has been said, "was the tenancy-at-will of the Greek patriarch, that between the years 1620 and 1671, the patriarchal throne was vacant no less than nineteen times."

The cruel policy of the Porte may be best

illustrated by a brief sketch of the murdered patriarch Gregory's changeful career. He was born in 1739, and educated in a town of Arcadia. Having completed his studies at Mount Athos, and filled for a while the archbishopric of Smyrna, he obtained the patriarchate of Constantinople in 1795. Three years after this, when the French were occupying Egypt, the Turks accused him of being in correspondence with the enemy, and vehemently clamoured for his destruction. The sultan fully believed him innocent, but to secure his safety sent him into temporary banishment to his old resort on the Holy Mountain. His exile was but short; he was soon restored to office, where he gained much repute for his learning, piety, charity, and humility. He gave alms to the poor without any invidious distinction as to their religious creed, promoted schools of mutual instruction, and befriended the cause of the British and Foreign Bible Society. In 1806, the appearance of an English fleet before Constantinople, and the approach of the Russian forces, revived the accusations against the patriarch, who, though he had sedulously inculcated on his compatriots and co-religionists the duty of submission and patience, and had earnestly besought them to abstain from all hostility, was a second time banished to Monte Santo, as a suspected traitor to the civil government. A third time he ascended the œcumenical throne. But in 1821, the insurrection which broke out in the Morea involved him in renewed peril. Sympathizing

with his people in their oppressed state, yet disapproving of their rebellion, his task was a hard one, and it is probable that a hope of preventing the massacre of all the Greeks in Constantinople was the inducement which made him consent to excommunicate the Russian general Ypsilanti and all the insurgents. When the excited Mussulmen had broken into the house belonging to the Russian counsellor of legation, and had beheaded prince Constantine Morousi, the family of the latter were confided by the grand vizier to the care of Gregory. By some means, not positively known to us, and certainly unknown to the aged patriarch, they all escaped on board a Russian vessel. He was charged, however, with having connived at, if not contrived, their flight, and the vizier resolved on his death. On the twenty-second of April, the first day of the Easter festivities, usually a high season among the members of the Oriental communion, their chief place of worship was thinly attended, the people fearing to venture out of doors in such a time of commotion. The patriarch, however, assisted by his bishops, went through the service with the usual ceremonies, but on leaving the church, they were all surrounded and seized by the janissaries. The latter shrank back indeed with some misgivings as they looked on the old man's venerable aspect ; but their leader reminded them of the grand vizier's instructions, and their hesitation was at an end. Gregory, three of his bishops, and eight priests, without imprisonment — with-



out a trial—were hung in their canonical robes before the church and palace gates. At the expiration of two days, their bodies were cut down, and delivered to a Jewish rabble, who, after having treated them with every species of indignity, dragged them through the streets and cast them into the sea. That of the patriarch having been preserved from sinking, was purchased from the Jews by some Greek sailors, who conveyed it by night to Odessa, where the Russian archimandrite\* Theophilus gave it a very magnificent funeral. The fury of the Turks was not yet appeased; several hundred Greek churches were destroyed, and on the third of May, another patriarch, Cyrillus, who had retired into solitude, Præsos an archbishop, and several others, were similarly put to death at Adrianople. Instead of exciting fear, these barbarous acts only inflamed the enthusiasm of the rebels; the war was carried on with increased vigour, and Greece finally became independent. Such is a brief notice of the atrocities which were then crowded together in more than usually rapid succession; yet they are only a sample of like acts which had taken place at more distant intervals for many long years. The several martyrdoms of the metropolitans,† Demetrius of Philadelphia,

\* That is, the principal of a monastery. The etymology of the term has been traced to *μανδρα*, a fold. The principal of a smaller convent is called a Hegumen, from *ἡγούμενος*, a ruler.

† This term originally designated the principal ecclesiastic of the chief church in a chief city; but it is not now invariably restricted to literally metropolitane sees. It denotes a rank above that of bishop, and below that of patriarch.

A.D. 1657, Dionysius of Smyrna, A.D. 1763, Dionysius of Ephesus, A.D. 1818, with other instances that might be adduced, show very forcibly that a position of rank in this oppressed church has been usually a position of danger.

The dark picture, however, is not altogether unrelieved. The deepening shadows which we have seen on the one hand, only invite our attention to the luminous spot that is discernible on the opposite horizon. While the parent church was drooping and languishing, its youthful scion sprang into full life and vigour. The extent and importance of the Russian, as the most numerous, influential, and powerful branch of the Greek church, and comprising as it does three-fourths of the "orthodox" east, demand that we should here pause to give some details of its interesting history.

Passing over the traditionary accounts which affirm that the apostle Andrew first planted a cross on the hills of Kieff, and predicted that the light of Divine grace should shine forth on that spot, we learn from the testimony of credible historians, that in the year 866, during the reign of Ruric, the founder of the Russian empire, two princes of Kieff, by name Oskold and Dir, having successfully navigated the Dnieper, appeared with two hundred armed boats before the walls of Constantinople. So bold an invasion from an unknown enemy caused dismay alike to Michael III. and to his subjects, but at the advice of the priests, a miraculous robe of the Virgin, carefully preserved in one of their churches, was produced

in this emergency, carried in solemn procession to the shore, and cast into the waves. An immediate storm (the approach of which may have been observed by the wily priests while it was overlooked by the terror-stricken people) shattered the Russian fleet, and was considered as an interposition of the Virgin herself. The foreign princes were led to own the power of the Christians' God, and to seek instruction in Christian truth. The patriarch Photius, and after him Ignatius, sent teachers to Kieff, and the new religion spread rapidly—facilitated, as monkish fable tells, by the miraculous preservation of a copy of the Gospels, which, when committed to the flames, remained unconsumed and unscathed.

For above a century, paganism continued to be the dominant religion, till the conversion of Olga, the widowed daughter-in-law of Ruric and queen-regent of the empire, prepared the way for its renunciation. "Olga," says the historian Karamsin, "had already attained to the age when mortals grow weary of those things which form the chief incentives to worldly enterprise. She felt her end approaching, and saw the vanity of all created objects. In such circumstances, more especially, religion has power to support the mind, and to afford consolation under the mournful consciousness of human mortality. Olga was yet a pagan, but the name of the all-sustaining Jehovah was known and adored at Kieff. She had opportunities of witnessing the solemn *rites* of Christianity, and being endowed with an extraordi-

nary understanding, the conversations which curiosity induced her to hold with the spiritual guides of the church, soon convinced her of the purity of its *doctrines*. Delighted beyond measure with the newly-discovered light of truth, Olga was desirous of becoming a Christian, and in order to derive her religion from the fountain-head, she repaired in person to the capital of the empire and faith of Greece. There the patriarch instructed and baptized her, and Constantine Porphyrogenitus stood sponsor for her at the font."

On her return to Kieff, "Olga, inspired with zeal for the propagation of her new faith, hastened to unveil to her son the errors of paganism, but the youthful Sviatoslav proudly resisted her instructions." Apprehensive of being ridiculed by his courtiers, and abandoned by his soldiery, he persisted in turning a deaf ear to her arguments, though he still entrusted his children to her care. Her grandson, Vladimir the Great, was, on his accession to the throne, a zealous pagan, and addicted to all the vices of heathenism. But his conscience was not at rest, and none of his superstitious observances had brought peace to his troubled spirit. Restless and enterprising in his nature, he sent for ambassadors from each of the different religious communions to inquire into the nature of their teachings; and likewise commissioned ten of his own subjects to travel in foreign lands, and investigate the results of the respective tenets on the character and condition of those who professed them. Mohammedan,

Jew, Romanist, and Greek, came before him. His early prepossessions, which were in favour of the last, were confirmed by the address of the Greek envoy, who clearly unfolded to him the scheme of redemption, and sought to impress on his mind a sense of its value by exhibiting a pictorial representation of Christians as being admitted to glory, and of unbelievers as being consigned to perdition. The report which his own nobles brought back concerning the magnificence and impressiveness of the service they had seen performed in the church of St. Sophia, decided the monarch to embrace the Eastern form of Christianity; but he formed the singular resolution that he would go in quest of it as a warrior, and win his creed at the point of his sword.

Having attacked and taken possession of Kherson, he wrote to the Greek emperors, Basil and Constantine, demanding their sister Anna in marriage, and intimating that this alone would save their capital from an assault. These emperors, in the distracted state of their affairs, were not at all reluctant to enter into an alliance with so powerful a prince, and stipulated only that Vladimir should immediately profess Christianity. As soon as the princess arrived at Kherson, the Russian monarch was baptized by the name of Basil. He restored the conquered city to the Greeks, taking a few priests as his only captives, as well as some church vessels and relics for his only trophies. Returning to Kieff, he had his twelve sons baptized, and issued an edict for the universal

overthrow of idolatry in his dominions. The people, partly through veneration for Olga's memory, and partly through the influence of their ruler's example, were not wholly unprepared for the change; they stood silent and unresisting spectators of the destruction of Perune, their thunder-god and chief national deity, (a huge wooden idol with a silver head and whiskers of gold,) which was precipitated into the Dnieper, and drifted helplessly along its waters. On the following day multitudes flocked, in obedience to the royal mandate, to receive public baptism. Churches were forthwith built, and at the dedication of the first stone edifice, Vladimir himself, like a second Solomon, came forward and uttered the words, "Lord, in this temple which I have built, do thou accept at all times the supplications of the good Russians"—a prayer, however, in which there is a marked absence of Solomon's fixed remembrance that "there is no man that sinneth not," and of his consequently reiterated entreaty, "when thou hearest, forgive." The monarch's next step was the establishment of schools, which at first were regarded as a fearful innovation, and many mothers wept bitterly over the children sent thither, "imagining the use of letters to be a species of incantation, connected with the deadly art of necromancy." Vladimir proved himself to have imbibed the temper as well as the form of Christianity; his pagan cruelty gave place to charity and tenderness, while the energies he had before wasted on projects of ambition, were now

devoted to plans of amelioration for his people.

For six centuries the Russian church was governed by metropolitans dependent on the church of Constantinople; some of them were Greeks sent direct from the patriarch, while others were Russians, who were elevated to office by a synod of their own bishops, but who afterwards received the patriarchal sanction. They resided at Kieff till 1240, when the destruction of that city by the Mongols caused the removal of their see to Vladimir, whence it was transferred in 1320 to Moscow.\* Isidore, who became metropolitan in 1434, was present at the council of Florence, gave in his adhesion to its decrees, and returned home with the dignity of cardinal-legate. The indignation of his countrymen was speedily testified; he was imprisoned for a time, and found ultimate safety only by flight to Rome, where he was cordially received and loaded with honours.

In 1467, pope Paul II. hoped to gain ground in Russia by bringing about the marriage of John Vasilovich with Sophia, the heiress of the Greek emperors,† a princess who had been trained in the doctrines of the Florentine council. But she no sooner entered Russia than she showed herself orthodox; and the

\* They still retained the title "Metropolitan of Kieff" till the middle of the fifteenth century, when the restored city of Kieff, having a metropolitan of its own, subject to Lithuania, the Russian dignitary received the designation, "Metropolitan of Moscow and all Russia."

† In consequence of this alliance, the arms of the Greek emperors, consisting of a two-headed eagle, were assumed as the insignia of the Russian czar.

papal scheme was defeated. Philip, who was then metropolitan, displayed on this occasion his firm adherence to the Greek faith. The Roman legate desiring to make a public entry into Moscow, with the cross borne before him in the Latin fashion, the czar was hesitating whether, in consideration of his office as ambassador, his wish might not be complied with; but Philip decided the matter by saying, "Whoever praises and honours a foreign faith, that man degrades his own. If the legate enters with his cross at one gate of the city, I shall go out of it by the other."

After the seizure of Constantinople by the Turks, the Russian bishops instituted their own metropolitans until the time of the czar Theodore, who, being at enmity with the sultan, and unwilling to come needlessly into contact with the Porte, formed the idea of establishing a patriarchal throne in Russia. Joachim, patriarch of Antioch, being on a visit to the czar's dominions, Dionysius, the metropolitan of Moscow, as having greater power and more widely extended authority, refused to yield precedence to him. Theodore judged this a fit opportunity to convey an intimation of his wishes through Joachim to the other patriarchs. In June, 1588, Jeremiah II. (of Constantinople) having been deprived of his office for firmly defending the rights of his church against the encroachments of the sultan Amurath, and having sought a temporary asylum in Russia, the czar eagerly urged his request, which, either through policy, or through constraint, was at once



granted. Job, who had succeeded to the metropolitan dignity, was consecrated with great pomp as an independent patriarch; an elevation which, however, gave him no new dignity in his own church. The institution of this office met with the approval of the other patriarchs, who rejoiced that their number was thus again raised to five by their adoption of Russia in the vacant place of Rome.\* They ordained, indeed, that the Russian should rank among the patriarchates as the fifth and last; but this was far from satisfying the czar, who insisted that as the extent of the new patriarch's dominions was so much larger than that of the territory subject either to Jerusalem or to Antioch, Moscow should take the precedence of them both, yielding only to Constantinople as the "œcumenical patriarch," and to Alexandria as the "œcumenical judge."†

\* The original idea of Constantine the Great in establishing the patriarchates, was the division of the ecclesiastical jurisdiction into *four* only, as corresponding with the appointment of the four prætorian prefects in the civil government. But Juvenal, bishop of Jerusalem, assumed the title, and at his urgent entreaty was confirmed by the emperor Theodosius as the *fifth* patriarch, which dignity was ratified at the council of Chalcedon.

† This title was first given to Theophilus, or Philotheus, patriarch of Alexandria, about the year A.D. 1015. The emperor Basil III. having levied a tax which was vehemently opposed by Sergius II., the patriarch of Constantinople, they referred the decision of the quarrel to Theophilus, who made two waxen figures, and proceeded to cut off the right hand of that which represented the emperor, and the tongue of the other, which was designed to image the patriarch. In this emblematic manner, he at once reprovèd the severe conduct of the former and the sharp words of the latter, while he hinted a bold intimation of the punishment that he deemed each to deserve. Struck with the justice and impartiality of the verdict, Sergius hastened to place his own omophorion, or scarf, on his brother patriarch's shoulder, while the emperor,

The Muscovite patriarchs were only ten in number, of whom the most famous were Philaret and Nikon. The former was father to the then reigning emperor Michael, founder of the present Romanoff dynasty; and his relationship to the occupier of the imperial throne caused an increase of the splendours and privileges that were annexed to the ecclesiastical primacy. Philaret was also noted for having promoted the work of correcting such errors as had gradually crept into the Russian *Trebnik*, or office-book, which having been in manuscript, and that only in a curtailed form, much of the ceremonial detail had been left to the unaided memory of the officiating priest, while successive copyists, through negligence or through design, had considerably departed from the original ritual.

Nikon, who was Philaret's third successor, is said to have lived contemporaneously with all the other Russian patriarchs; for he was born in the time of Job, was a boy in the days of Hermogenes, a monk under Philaret, the superior of a convent under Joasaph, and a metropolitan under Joseph; he ascended the patriarchal throne in 1653; was a prisoner during the administration of Joasaph II., Pitirim, and Joachim; and died while Adrian, the last of the succession, was still an Archimandrite in the *Tchoudoff* monastery. His own continuance

in like manner, invested him with the crown. In memory of this, the patriarch of Alexandria has always worn two omophoria over his robes, and a two-fold crown on his mitre, while he has been marked by the distinctive epithet of "*œcumenical judge*."

in office was but for six years. He devoted much time and study to the correction of such errors as still remained in the Slavonic version of Scripture and in the service-books, for which he collated about a thousand old Greek manuscripts. But all this was only made a handle against him by his enemies, who injured him in the estimation of the czar, brought him to trial, and succeeded in having sentence of monastic imprisonment pronounced against him. This was not an unprecedented case: a previous attempt had been made in the year 1520, but the Greek monk, Maximus, who had, at the imperial request, undertaken the task, was, after ten years' labour, falsely accused of "corrupting instead of correcting the text," and was confined in a monastery till his death. Nikon's alterations in the Trebnik were not such as we need dwell on; many of them were mere ceremonial trifles, such as the form of the cross, the position of the fingers, etc. In most matters he followed the Constantinopolitan ritual, though he did not consider himself bound by it. The value of his Scripture emendations it is difficult to judge of; as those who still possess copies of the ancient version cannot be induced to part with them. It is remarkable that while his strenuous labours were thus requited only with injury, the corrections which resulted from them were unhesitatingly adopted by command of the emperor Alexis. The incident serves to show us the transitoriness of earthly dignity and the precariousness of earthly fame. It is only as we labour for the Lord,

and consecrate our efforts to his glory, that we are sure of our reward. If such was the motive which actuated Nikon's diligence, then we are sure that in his solitude the old man was cheered by the assurance that his record was on high; whereas, if he was swayed by mere love of research and mere desire of notoriety, bitterly indeed must he have cried in the disappointment of his heart, "Vanity of vanities, vanity of vanities; all is vanity and vexation of spirit."

Up to the time of Adrian, the czar had been accustomed to treat the patriarchal office with great reverence, and it had even been customary for him on Palm Sunday to lead by the bridle an ass on which the patriarch rode through the streets of Moscow, in commemoration of the Saviour's entry to Jerusalem. But such a state of things was no longer to be permitted. On Adrian's death in 1700, the Russian bishops were assembled for the purpose of electing a successor, when a stop was put to their proceedings by the unexpected entrance of Peter the Great, who addressed them in the concise but authoritative sentence, "I am your patriarch;" and forthwith he appointed Stephen Yavoursky guardian of the patriarchate, as a kind of *pro tempore* vicegerent, until he could himself find leisure to bring about the great change in ecclesiastical government which he was contemplating. After having run his career of victory, and effected his improvements in the civil and military departments, he turned his attention to church matters; and having found

the senate of use in the temporal government, he resolved to institute a synod for jurisdiction in spiritual affairs. The existence of one individual possessing so much power as was vested in the patriarchal office, was a species of rivalry he could not brook; and he found it such a barrier to his despotism that he was eager to remove it. Having matured his plans for the establishment of a permanent local synod, the czar submitted his project to the approbation of the Eastern patriarchs, and received from them the following letter in reply: "Jeremiah, by the mercy of God patriarch of the city of Constantinople,—Our humility, by the grace and power of the all-holy and life-giving Spirit, the sole author of all governance, legitimatizes, confirms, and proclaims the synod which has been instituted in the great and holy kingdom of Russia, by the most pious and pacific autocrat, the holy Tsar, sovereign of all Muscovy, of Little and White Russia, and all the Northern, Eastern, Western, and many other countries, the lord lord Peter Alexavich, emperor, whom we love, and of whom we desire to have refreshment in the Holy Ghost. It is, and is to be named 'Our brother in Christ, the holy and sacred synod,' by all pious and orthodox Christians, both clergy and laity, rulers and subjects, and by all official persons and dignitaries; and it has authority to do and perform all that is done or performed by the four apostolical and most holy patriarchal thrones. Moreover, we put it in remembrance,

we exhort and enjoin on it, to hold and preserve inviolably the customs and canons of the seven holy and œcumenical councils, and all besides that the holy Eastern church acknowledges and observes; and so may it stand fast for ever. The grace of God, and the prayer and blessing of our humility be with you. In the year 1723, this 23rd day of September. (Signed) Jeremiah, by the mercy of God patriarch of Constantinople, your brother in Christ."

The "Holy Legislative Synod" first met in Moscow, and was primarily composed of twelve individuals; but it has since been transferred to the imperial city of St. Petersburg, and the number of its members is variable, being dependent on the will of the emperor, and the advice of the high-procurator or president. There are several subordinate courts, from each of which appeal may be made to the one above it; namely, from the cantoirs to the consistories, from the consistories to the bishops, and from the bishops to the synod.

There is another offshoot of the Greek church which, though now subject to a Russian synod, has so long constituted an independent communion that it demands a separate notice. The inhabitants of the Asiatic province called Iberia, or Georgia, were awakened and enlightened in the fourth century, through the instrumentality of a captive Christian woman. The circumstances are too interesting to be passed by without narration. Nunia—for such

was the slave's name\*—attracted the notice of her captors by the holiness of her conduct and the devotion of her spirit; and when a sick child had been recovered, not by any miracle, or even pretended miracle of hers, (for she disclaimed all wonder-working power,) but simply by the gracious answer of an omnipotent God to the voice of her trustful supplications, the remarkable cure was reported far and wide, till it reached the royal palace. The queen, being shortly afterwards seized with an alarming illness, applied to Nunia, whose petitions were again answered by "the Lord that healeth." The king was ready to lavish on her a bounteous reward; but she intimated that the only recompense she desired was to see those around her joining in the worship of the One True and Living God. No immediate result followed this declaration; but her words were not forgotten, for, at a subsequent period, the king was placed in a position of sudden danger, and having inwardly vowed to serve the Christians' God if rescued by his power, he tested for himself the efficacy of prayer, and immediately sent to a Christian land—(whether to Constantinople or to Armenia seems doubtful)—for teachers who might instruct his people in the new religion. Their vicinity to the Armenians led them to join the latter in separation from the Greeks; but they did not persist in this withdrawal, and after a lapse of fifty years they made known to the patriarch of Antioch their return to the

\* Neander's "General Church History," vol. iii. p. 153.

orthodox faith. When or how they became transferred to the Constantinopolitan patriarch, history does not tell us; but it records that they yielded homage to him only by the payment of tribute, having for fifteen hundred years had independent patriarchs of their own, who governed their church without the slightest interference from any superior authority. It appears, however, that they have kept very strictly to the practices of the Oriental church, so that there was no bar to their formal reunion with it in the year 1801, when the Russian dominion was fully established in their territory. Their ecclesiastical affairs are now administered by the archbishop of Tiflis, under the sanction of the Petersburg synod.

Under the sway of the same Russian conclave is also the Montenegrine church, comprising the sixty thousand inhabitants of a mountain district in Albania. They are all of the Greek persuasion, but are at present tolerated in their rejection of images, crucifixes, and pictures. Their aversion to the pope is extreme, equalling only the invincible hatred they entertain towards their neighbours the Turks.

The growing ascendancy of the Slavonic rule, and the perceptible decrease of Turkish power and influence, augur, we may observe, a possible change in the fortunes of the Eastern church; for whether or not the traditional prophecy is to be verified in the capture of Constantinople by the Russians, it



seems as though the crescent were rapidly waxing pale before the increasing lustre of the Greek cross.

Up to the present time the members of the Eastern church have detected no evil results from the establishment by the Russian government of the imperial synod ; in consequence of which they have consented to try a like experiment elsewhere. After Greece had been wrested from Turkey, and raised into an independent kingdom, a "Holy Governing Synod" was appointed, the due organization of which was effected at Nauplia in August, 1833. It consists of a president, four episcopal members, a secretary, a royal commissioner, and a few supernumeraries. It has supreme power in matters ecclesiastical, the king retaining only the right of sanctioning and investing the bishops whom it elects.

The present jurisdiction of the Constantinopolitan patriarch extends mainly over the Greeks in Galicia, Slavonia, Turkey,\* Anatolia, and the Ionian Isles. He possesses a considerable income, but the other patriarchs are mostly dependent on him for support. The "Pope and Patriarch of Alexandria"—for thus his title runs—lives in Cairo, but has there only two churches left. In Antioch, the few who adhere to the "orthodox" Eastern faith, meet only in a private dwelling, or in the

\* Servia is autocephalous, its metropolitan at Belgrade having the authority, though no longer the title, of a patriarch.

recesses of a mountain grotto, while their patriarch resides at Damascus. The patriarch of Jerusalem, as has been the custom since early in the seventeenth century, is for the most part resident at Constantinople, and owes what little influence he still possesses chiefly to the occupation by Greek monks of many of Palestine's hallowed spots, and the consequent influx into the Holy Land of numerous Greek pilgrims. Attempts, indeed, were made to abridge his prerogative, when at the commencement of the present year (1852) the Latins, through the medium of Mons. de Lavalette, sought to gain exclusive possession of the eight most remarkable localities in the Holy Land; but the Porte was at length obliged to yield to the counter-claims of the Greeks. This Jerusalem patriarch retains the right of nominating his successor; or, if he dies without having so done, the "brethren of the Holy Sepulchre," a hundred and fifty in number, proceed to choose some one in his stead.

The statistics of the Eastern church have been variously computed. The estimates given by Marouvieff and by Neale are very nearly alike; the latter, being more recent, is the more numerous in the sum total, though it sinks below the other in some of the items. The exceeding pains taken by that writer to gain accurate returns vouch for the approximate correctness of his statement, which, exclusive of the Uniates and the heretical sects, is as follows:—

In Russia . . . . .	50,000,000
In Turkey . . . . .	12,000,000
In the kingdom of Greece, with Monte- negro, etc. . . . .	800,000
In the Austrian dominions . . . . .	2,800,000
In the patriarchate of Alexandria . . . . .	5,000
In the patriarchate of Antioch, including the autocephalous metropolitanate of Cyprus . . . . .	150,000
In the patriarchate of Jerusalem . . . . .	15,000
	<hr/>
	65,770,000*

Sixty-five and a half millions, who profess the Christian name, but whose idolatrous practices have only tended to strengthen their Moslem conquerors in prejudice against the religion of Jesus! Let this thought sink deep into our hearts, and stir us up to inquire what can yet be done to reclaim them from those errors which we must now go on to describe.

\* Marouvieff differs only in making Russia 47,810,525; Austria 2,790,941; Antioch 300,000; Jerusalem 50,000; and, consequently, a sum total of 63,756,466.

## CHAPTER III.

## TENETS OF THE GREEK CHURCH.

“ His dwelling a recess in some rude rock,  
 Book, beads, and maple-dish, his slender stock ;  
 \* \* \* \* \*

His prayer preferr'd to saints that cannot aid ;  
 His praise postponed, and never to be paid ;  
 \* \* \* \* \*

High in demand, though lowly in pretence,  
 Of all his conduct this the genuine sense :  
 My penitential stripes, my streaming blood,  
 Have purchased heaven, and prove my title good.”

COWPER.

AFTER having recorded the firm and long-continued protest of the Eastern church against the doctrines of the Western, it is an unwelcome task to indicate the bonds of sympathy which yet exist between the Greeks and Romanists. But faithfulness imperatively demands that we should exhibit the Greek church as she really is, and note how much chaff is intermingled with the wheat. It is granting almost too much to say that she has after all come but half-way out from the spiritual Babylon ; many of its offensive idioms yet linger in her dialect, many of its unseemly fashions still mark her attire, many of its evil habits are still manifest in her deportment. She disowns the pope's supremacy, but she does not disbelieve the church's infallibility. It is

true that she advocates the use of Scripture, but she lays as firm a hold on the validity of tradition. She disavows works of supererogation, and disclaims the doctrine of indulgences ; but she abounds in works of self-righteousness, enjoins confession, confers absolution, requires penances, and encourages monkery. Transubstantiation she may theoretically deny in name, but her liturgies\* attest that she practically believes in the thing itself. Although strenuous in her opposition to the idea of purgatory, she does not hesitate to offer her prayers for the repose of the departed. And though she condemns image-worship, she allows the adoration of pictures, offers her prayers to the Virgin and to the saints, takes delight in relics, believes in miracles, and attaches an untold efficacy to the act of signing with the cross.]

It will be necessary to prove the assertions thus grouped together, by dwelling on them singly, and furnishing the reader with a few corroborative extracts from the works most approved by the Oriental church. On the denial of the pope's supremacy, it will be needless to add another word ; for we have already seen, not only how this very thing originated and fomented

\* The liturgies of the Eastern church and its various sects are computed to number sixty-seven. The sources from which they are derived are threefold ; namely, that of Jerusalem, ascribed to James ; that of Alexandria, attributed to Mark ; and that of Edessa, said to owe its origin to Thaddæus. The latter is used only among the Nestorians. That of James is read only in some churches on the day of his festival. The standard rituals are those modifications of St. James' which are followed at Constantinople ; namely, that of St. Chrysostom, which is in ordinary use, and that of St. Basil, which is substituted for it on certain appointed days.

the "great schism," but also how it has proved one of the hindrances to any lasting act of re-union.

It is questionable whether the Greeks would assert in express terms the infallibility of their church; but there is no doubt that in effect they assume it. As they style themselves "the One Holy Catholic and Apostolic Church," so in perfect consistency with this, they discountenance the introduction of any new doctrine either by their patriarchs or synods; they doubt the possibility of salvation beyond the pale of their own communion; and on "Orthodoxy Sunday," the first Sabbath in Lent, a threefold "anathema" is pronounced against each of the sixty errors which they deem to exist, or to have existed, in other churches.\* There is no point on which the Eastern communion so boastfully contrasts itself with the Romish, as in its reiterated declarations, that it has never been a persecuting church. But it may be considered as exceedingly dubious, whether there is any real ground for this self-glorying. The truth is, that the Easterns have scarcely ever had the opportunity to persecute. It has been their constant lot to suffer persecution, while the sceptre has been swayed by other hands than theirs. In Russia, where their political ascendancy has been the greatest, the pages of history are not unsullied by mentions of fire, and sword, and exile, as the visita-

\* In the Russian church this service is somewhat curtailed, and its anathemas are directed only against prevailing errors, not against such as have long been exploded.

tions entailed on contumacious heretics. Open persecution against any bearing the Christian name has been unknown in that land since the days of Catharine II. ; but it was discontinued only because it was found to excite attention, and thus to swell the number of schismatics, while its very discontinuance has given place to a jealous censorship of the press on all subjects connected with religion, and a total interdict (under pains and penalties) of all efforts to detach the Russians from their national faith. Apostates from the church are still exposed to various civil disabilities ; and in the year 1840, a Russian prince who was imperial ambassador at Rome was deprived of rank and property, as well as office, in consequence of his defection to Popery.) Let the Greek church encourage a spirit of free inquiry, and then we may be prepared to award to her the wreath of toleration which she professedly wishes to twine around her brow. Whereas so long as she continues to arrogate to herself exclusively the claim of *the* one apostolic church, she cleaves to that which is an effectual bar to Christian union, and which opens the door to every species of intolerance which circumstances may admit.

The translation and perusal of God's word are not interdicted by the Oriental church, though somewhat restricted. Thus a Slavonic version, which was commenced in the ninth century, has gone through various editions under the auspices of different czars and metropolitans ; while Peter the Great and Alexander manifested no less interest in a revision and

publication of the Russian Bible. "The Holy Scriptures," says a Nestorian hymn, "are a well-spring of life; every soul that drinks of them with discernment shall never die." So also, "Meditate in the hidden mystery of the Bible, and do not regard only the visible blackness of the ink." And again, "Let all the clergy *and laymen* possess the adorable and sacred Scriptures." Yet in spite of such apparent friendliness to the circulation of the Bible, there exists an undisguised shrinking from the idea of its being universally read. The laity are left in grievous destitution of the sacred volume, and in gross ignorance of its contents. "Because," says Platon, "of the mysteries which they [the Scriptures] contain, they cannot be perfectly understood by every one; moreover, in consequence of the different stations and abilities of men, all cannot so easily exercise themselves in reading the Holy Scriptures, though it is highly desirable that they should."\* To the same purport we find the decisive voice of the Eastern church in the declaration at the council of Bethlehem (1672,) "All Scripture is not to be read by the untrained;" and the annexed reason is that its indiscriminate perusal would be "like giving strong meat to children."

While ready to own that "we must hold to the Divine word alone, and rest assured that it only contains the true rules by which we ought to please God," constant appeal is made to the

\* Platon's Summary of Christian Divinity, translated by the Rev. Dr. Pinkerton.



writings of the fathers and the decisions of œcumenical councils as traditionary rules that are valid and binding. Their liturgies, for example, contain passages like the following :—  
“Wherefore haste we to undergo the whole time of the fast, *obeying the evangelical traditions*, that by means of them being well-pleasing to Christ, we may again receive the abode of paradise.”\* “We must observe that this great and holy Quadragesima is a tithe of the whole year. For since through our sloth we choose not to fast, and to be vacant from evils alway, *the apostles and our divine fathers have handed down* to us this fast, *as nurses of our souls*, that now by contrition, and fasting, and humility, we may efface the transgressions of the whole year.”

These citations, however, draw our attention at once to another point. We cannot but be struck with the unmitigated and unmistakable sanction which they give to man's self-righteous efforts ;—as again in the ensuing words, which occur in the Order of the Lesser Habit, “*By fasting and prayer thou must obtain the mercy of God.*” The Greek theory on the subject of Justification may possibly be orthodox ; but the Greek ritual is manifestly the reverse. Platon, the metropolitan of Moscow, to whose work we have already referred, says indeed, “That superstition is not less destructive which leads men proudly to place dependence on their own works ; for though we ought by all means to do good works, yet at the same time we are to place our hope of salvation alone on the

\* Office commemorating the expulsion of Adam.

mercy of the Saviour." In like manner the Longer Orthodox Catechism of the Russian Church contains the following sentiment:—  
"Q. Who are they that hunger and thirst after righteousness? A. They who, while they love to do good, yet count not themselves righteous, nor rest on their own good works, but acknowledge themselves sinners, and guilty before God; and who, by the wish and prayer of faith, hunger and thirst after the justification of grace through Jesus Christ, as after spiritual meat and drink." But theory is of no avail when contradicted by practice; and our inquiry is not, what does the Greek church profess to be, and what does she profess to teach? but, what are her tenets, and what the instructions she actually imparts? One Russian preacher there was in St. Petersburg about twenty years ago, who entertained clearer views than ordinarily prevail; and he felt constrained to give utterance to them in his discourses. He chose for his theme the history of her who touched the hem of our Lord's garment, and having clearly shown that it was not her act, but her faith, which instrumentally procured the blessing, he deduced the lesson that outward ceremonies, apart from trust in Jesus, can never save the soul. "This is not what we are accustomed to hear," said the nobility one to another, "this is not sound doctrine;" and immediate degradation was the punishment inflicted. Nor is it long since a Russian princess, in deep anguish of spirit, repaired to her confessor—"Put off thy shoes from off thy feet," was his command,

"for the place whereon I stand is holy ground." Unrepulsed by this injunction, nay, possibly the more impressed thereby with a sense of his supposed sanctity, she inquired what good thing she must do to inherit eternal life? "Never will you be perfect," was the reply, "till you have learned to live on mushroom skins." Parallel instances might doubtless be adduced by thousands, could we become acquainted with the instructions given to every deluded penitent that frequents the Greek confessionals. But the instance we have selected is of the more weight as showing the heartless advice substituted for the soothing declarations of the gospel, not merely in the case of the vulgar and illiterate, but of the high-born and intelligent.

Confession was at one time suppressed in the Coptic church ;\* but its disuse was only of short duration, as the people had so learned to place their reliance on it, that they could not be content without its restoration. To the communings of the penitent sinner with a pardoning God they were strangers, and the closing of the confessional was to them as the shutting of the gate of mercy. In the Slavonic churches, the rite is no longer practised so minutely as in former times, but is limited to a recital of the Ten Commandments, and an inquiry as to which of them has been broken.

The priest's absolution varies in different rituals. In the Russian church it is merely declarative. In a modern Greek liturgy, the

\* Under the Jacobite patriarch John, about the year 1147. (*Neale's Patriarchate of Alexandria*, vol. ii.)

priest is instructed to pray, "God forgive thee;" but he follows it up with the assurance, "Concerning the crimes which thou hast told out to me, have not a single care, but depart in peace." In like manner, the prescribed form for the absolution of the dead,\* (a rite peculiar to the Greek church,) runs on this wise, "God forgive thee, my spiritual child, whatever thou hast committed, voluntary or involuntary, in the present life;" and sometimes with this addition, "And I, thine unworthy servant, ———, through the power given to me to absolve and forgive, do ecclesiastically and spiritually absolve and loose thee from all thy sins." Or thus: "The Lord Jesus Christ our God, who gave his Divine commandment to his disciples and apostles to retain or remit the sins of those who fall, from whom also I have received power to do the same, pardon thee, my spiritual child, whatsoever sins, voluntary or involuntary, thou hast committed in this present life, now and for ever. †

\* Sometimes this is accompanied by placing in the hands of the deceased a paper containing a copy of the absolution form; not avowedly, however, to serve as a passport to heaven, but to gratify the wishes of surviving friends, at whose request it is done.

† Mr. Jowett, in his "Christian Researches," has given the following copy of a printed form of absolution conferred on one who had performed a pilgrimage to the Holy Sepulchre:—"Polycarp, by the mercy of God, patriarch of the holy city Jerusalem and all Palestine:—Our holiness, according to that grace, gift, and authority of the most holy and life-giving Spirit, which was given by our Lord and Saviour Jesus Christ to his holy disciples and apostles for the binding and loosing of the sins of men, as he said unto them, 'Receive ye the Holy Ghost; whosoever sins ye remit,' (etc.,) which Divine grace has descended in succession from them to us,—holds as pardoned our spiritual son, Emanuel, worshipper, in regard to the sins which through human frailty he hath committed;

The practice of monasticism sprang into vigour early in the fourth century under the auspices of St. Anthony, who, having retired from Alexandria into the desert, was the first to gather the religious anchorites into a company, and to draw up regulations for their mode of life. The example was speedily copied in the West; but the Oriental have always surpassed other recluses in respect of abstemiousness. The Greek monks belong to the order of St. Basil, and have among them three ranks, those of "Probationer, Proficient, and Perfect." It is said that in the various retreats of Mount Athos alone, there are no less than forty thousand monks and hermits. Celibacy is not binding on the Greek priests, who are thus divided into two classes, the "black" or "monastic," and the "white" or

and all his failings toward God in word, or deed, or thought, willingly or unwillingly, and in all his senses; or if he hath been under any curse or excommunication of bishop or priest, or of his father or mother, or hath fallen under his own anathema, or hath forsworn himself, or hath been overtaken in any other sins through human frailty, he having confessed the same to his spiritual fathers, and heartily received and earnestly purposed to fulfil the injunction prescribed to him by them,—from all these sins, whether of omission or of commission, we loose him, and do account him free and pardoned, through the almighty authority and grace of the most Holy Spirit. And whatsoever through forgetfulness he hath left unconfessed, all these also may the merciful God forgive him for His own bounty and goodness' sake through the ministrations of our most blessed lady, mother of God, and ever-virgin Mary, of the holy, glorious, and laudable apostle James, brother of God, first bishop of Jerusalem, and of all the saints. Amen." The possessor of this document produces it when he goes to renew his confession, and having it read over to him anew, goes away comforted in an ideal forgiveness, earned by his visit to Palestine, granted by a human patriarch, and kept in force by the renewed sanction of an earthly priest.

"secular" clergy.\* The sanctity of their office is strenuously maintained; and the validity of their ministrations is considered as in no way abrogated by any immorality of character. An old manuscript preserved among the Nestorians, expresses this very strongly: "Though there be really found in the church wicked and lying priests, nevertheless the right hand of the Lord, which was placed upon their heads, is true, and the oblation which they offer is pure. . . . In like manner also baptism conferred by such is true and efficacious, because of the right hand. . . . Those who say that the oblation is not consecrated by a wicked priest, are in error; but I say unto thee, O my son, and I swear, that were it possible for the devil to attain the priesthood, and with his hand to break the oblation, and communicate thereof to me, I would receive it from him, and hold it as though it had been broken by Simon Peter."†

Sacramental efficacy is a doctrine not unknown in the Eastern church. Without baptism they deny all possibility of salvation; and hence they not only permit the rite to be performed (in brief) by a nurse or any other person in the absence of a priest, but when it has been so administered, if the child's life is spared, they deem a repetition of the act unnecessary, the priest filling up the deficiency by merely reciting a few additional prayers.

\* The hierarchy are chosen from among the former class.

† The above is cited in a work entitled "The Nestorians and their Rituals;" by the rev. George Percy Badger, (1852.)

The petitions in the baptismal service are of this kind : "Let us pray that this water may be the laver of regeneration for the remission of sins and for the garment of incorruption ;" "Fashion thy Christ in him who *is now* to be regenerated." So among the Nestorians : "Strengthen our weakness that we may administer the holy sacraments \* of *sin-forgiving baptism*,"—an epithet which is repeated no less than five times during the administration.

While justly admitting that the Eucharist will entail nothing but judgment on unworthy recipients, the pious are taught to regard the elements as something more than mere channels of grace. "To the godly," says the council of Bethlehem, "*they procure* remission of sins and eternal life." Thus in the liturgy of St. Basil : "Make none of us guilty of these thy tremendous and heavenly mysteries, nor infirm in spirit or body from an unworthy participation of them ; but give us till our last breath worthily to receive the portion of thy hallowed things, for a viaticum of eternal life, for *an acceptable defence* at the terrible tribunal of thy Christ." Similar is the prayer offered in the Coptic service, "That they may be to us all the safeguard, the medicine, the salvation of our souls, bodies, and spirits." The Armenian ritual stands, "Grant that this bread and this cup may be *the means* of the remission of sin to those who taste." "Stretch out your hands,"

\* This plural is peculiar. Mr. Badger accounts for it as implying an idea that the ordinance comprises "several mystical significations addressed to faith." Perhaps a simpler solution might be found in the "*pluralis excellentiæ*."

says the Sunday service-book of the Nestorians, "and take the medicine of life, the forgiveness of sins, and a complete pardon through the bread and wine."

The secret, however, of this teaching lies in the adherence of the Easterns to the dogma of transubstantiation. It is much disputed whether this was or was not a formal teaching of the ancient Greek church. Nor is it clearly known whether the strong metaphors of the early preachers paved the way for its reception among the people, or whether it was gradually introduced from among the Latins. The term which denotes it never occurred among the Easterns, until it was employed in a homily of Gennadius, the first who occupied the patriarchal see of Constantinople after the capture of the city by the Turks. Still the matter was left in abeyance for years; but in 1672, the council of Bethlehem, though prompted mainly in drawing up its canons by a jealousy of Calvinism, yet acting on their expressed conviction that "Luther, in mind and spirit, is twin-brother to Calvin," was led to furnish a most explicit avowal of the Oriental faith on this head. The seventeenth article affirms, "We believe that in the celebration of this mystery our Lord Jesus Christ is present, not in a figurative or imaginary manner, nor by any excellency of grace as in the other mysteries, nor by a bare presence, as some of the fathers have said of baptism, nor by impanation, nor by the substantial union of the Divinity of the Word with the bread that is set



upon the altar, as the Lutherans ignorantly and wretchedly think, but *verily* and *indeed*; so that after the consecration of the bread, the bread is *changed, transubstantiated, transmuted, transformed* into the very true body and blood of our Lord which was born in Bethlehem, . . . and that the wine is *converted and transubstantiated* into the very true blood of the Lord, which was shed for the life of the world, when he suffered upon the cross. Further, we believe that after the consecration of the bread and wine, the substance of the bread and wine *no longer remains*, but the very body and blood of our Lord, that is to say under the accidents of the bread and wine . . . One and the same Christ is verily and indeed present, and one body and one blood of Christ in all the separate churches of the faithful. And this not as though that body of the Lord which is in heaven were to descend upon the altars, but because the bread of propitiation prepared in all the separate churches, being converted and transubstantiated, after the consecration becomes one and the same thing with the body which is in heaven. . . . Further, we believe that this is a true and propitiatory sacrifice for all the quick and dead."

The authoritative voice thus uttered by the conclave of patriarchs and bishops, is only in full harmony with the unvarying tenor of the Eastern rituals. We may select the following examples:—In the liturgy of St. Chrysostom: "As Lord of all, thou hast delivered unto us the consecration of this service, this unbloody

sacrifice, . . . strengthen with the might of thy Holy Ghost me who have been endued with the grace of priesthood, that I may stand by this thy holy altar, and consecrate thy holy and spotless body and thy precious blood. . . . Thou, O Christ our God, art the offerer and the offered ; thou art He that receivest and art distributed." In the Coptic St. Basil's : " Cause thy face to shine upon this bread and upon this cup which we have placed upon this thy priestly table ; bless\* + them, sanctify + them, and consecrate + them ; change them, that this bread may become thy holy body, and that which is mingled in this cup thy precious blood." And again ; " This is in very deed the body and blood of Emmanuel our God, Amen. I believe, I believe, I believe, and confess to my latest breath that this is the quickening body of thine only begotten Son." As each communicant receives the elements, the priest is instructed to say, (mentioning him by name,) " ———, the servant of God, doth partake of the pure and holy blood of our Lord our God and our Saviour Jesus Christ, for the remission of his sins, and for eternal life." The people also affirm their faith in a similar manner, responding to the declaration, " This bread is my body,"—by the words, " Amen, amen, amen ; we believe and are certain ; we praise thee, our Lord God ; this is truly (and we thus believe) thy body."

There is a difference between the Eastern and the Western churches as to the precise

\* At this mark + the priest makes the sign of the cross.

time when the averred change takes place, the Romanists attributing it to the consecrating words, "This is my body, take, eat," etc., and the Orientals assigning it to their subsequent invocation of the Holy Spirit, and "the blessing of the gifts." This notion, however, leads the Greeks into inconsistency; for it is *after* the words, "This is my body," and *after* the people's response, "Amen, we BELIEVE it," that they thus pray, (in the words of St. Chrysostom's rubric,) "And MAKE this bread the precious body of thy Christ, and that which is in this cup the precious blood of thy Christ, *changing* them by thy Holy Ghost." In the office of St. Basil the elements are styled "antitypes of the body and blood," anterior to the prayer of invocation. The Armenians have the singular custom of offering prayer thrice over the bread, then thrice over the wine, and again thrice over both conjointly.

It has been asserted by some that the Greeks do not practise the elevation of the host; but this mistake has arisen from the fact that such elevation takes place in a less marked manner, and at a later part of the service, than among the Romanists. With the words "Holy things for holy persons," each element is separately raised before distribution, while the people look on with bended knee.\* They prostrate themselves also at an earlier period even before the yet unconsecrated elements. And the

\* Mr. Badger maintains that there really is no elevation of the host among the Nestorians, and he considers that their views of transubstantiation are not so clearly defined as those of the Romanists and of the "orthodox" Greek church.

council of Bethlehem distinctly says, "We further believe that the body and blood of the Lord ought to be especially honoured and worshipped with a divine worship." It is not, however, a custom among the Greeks to carry the host in procession through the streets for public adoration; nor is the sacrifice ever offered as in the "solitary masses" of the Popish church; it is for the most part regarded as a commemorative rather than an expiatory sacrifice, and is not celebrated without communicants to partake of it.

The idea of purgatory has never been cordially received by the Easterns. Ecclesiastical history records protest after protest which they have made against it; thus, in the Apology of the Greeks to the council of Basle in the fifteenth century, "We own no purgatory fire, nor any temporary punishment by fire which shall have an end; for we received no such thing by tradition, nor doth the Eastern church confess it. . . . The doctrine proposed of a purgatory fire is to be cast out of the church, as that which tends to slacken the endeavours of the diligent, and which hinders them from doing their utmost to purge themselves in this life, since another purgation is expected after it."\*

On the other hand, the only approximations toward this doctrine have been the constrained concession at Florence, and the eighteenth article of the anti-Protestant council at Bethlehem, which latter affirms a belief in the existence of discipline in Hades for such as,

\* Elliott's *Delineation of Romanism*, bk. 2, chap. xii.

having committed mortal sin, repent while in the body, yet have not brought forth fruits of repentance." The Russian, however, which is the most powerful and extensive branch of the Oriental church, has never concurred in this decision, but condemns all notion of expiatory torment in another world. Services, indeed, are performed over the graves, or in behalf of the departed, on the third, ninth, and fortieth days after interment, as well as on the anniversaries of the deceased's birth and death, the latter being often observed, year after year, for ages; but these are not prescribed by the church as necessary. The dead are commemorated in the eucharistic service, but no money is paid for masses to effect the deliverance of their souls. The truth seems to be, (as some one has expressed it,) that "the Greek church determines nothing dogmatically about the state of the departed." The subjoined examples show the nature of the mortuary intercessions that are offered, which entreat for the departed present enjoyment, a joyful resurrection, and final acquittal at the judgment, but say not a word about supposed torment. In St. Chrysostom we find: "Remember all those that are departed in the hope of the resurrection to eternal life, and give them rest where the light of thy countenance shines upon them;" and also, "We pray for the blessed and ever-memorable founders of this holy abode, and for all our fathers and brethren that have fallen asleep before us." In St. Basil's: "Give rest to them, O Lord, that are already fallen asleep;"

“For the rest and remission of the soul of thy servant—; in a place of light whence sorrow and mourning are exiled; give him rest, O our God.” Hence the practice of inserting names on the *dyptics* or tablets, one of which is devoted to the living, and the other to the dead, who are to be specially remembered in prayer. It is difficult to account for such petitions in the absence of a belief in purgatory; their dangerous effect on the minds of the uninstructed is very obvious; and the most charitable view that can be taken of them is that they argue an unwarrantable doubt as to the perfect felicity of them that die in Jesus—a doubt whether their heavenly Father, in receiving them to the mansions of bliss, is indeed fulfilling his promise, by wiping away all tears from off all faces.

The benefit of these prayers is designed to be reciprocal. A singular one is found in the liturgy of St. Chrysostom: “We, moreover, offer to Thee this reasonable sacrifice *on behalf* of them that are departed in the faith—our ancestors, fathers, patriarchs, [here follows a somewhat prolonged specification of the Virgin, the Baptist, the apostles, etc., to which is appended] *by whose prayers look upon us*, O God.” It is not unreasonably concluded that as the old manuscripts differ, one of the clauses, probably the former, has been interpolated. But thus it stands at present; and as it stands, it furnishes no unfair specimen of the true customs of the Oriental communion. Take the following citations from the same ritual. The

prayer of the Trisagion ends, "through the intercessions of the holy mother of God and all the saints who have pleased thee since the beginning of the world." Again: "Rightly divide our path, confirm us all in thy fear, guard our life, make safe our goings, through the prayers and supplications of the glorious mother of God and ever-virgin\* Mary and all thy saints." The dismissory prayer goes further, for it is a direct address: "The grace of thy lips, shining forth like a torch, illuminated the world, enriched the universe with the treasures of liberality, and manifested to us the height of humility; but do thou, our instructor by thy words, father John Chrysostom, intercede to the Word, Christ our God, that our souls may be saved." In St. Basil we meet with the following: "Make us worthy, through the prayers of thy saints, of hearing and doing thy holy Gospels." Again: "May thine intercession, most blessed Virgin, console thy servants, assuage their sufferings, cleanse their sins, and heal their sorrows."

The saints in the Greek calendar are more numerous than the days of the year; and many of them are addressed in laudatory effusions, so full of extravagant metaphors that they may fitly be characterized as mere "rhapsodies." To the Virgin they have constant recourse for aid: "Hail, lady, protectress, and guard, and salvation of our souls!" "Let us

\* The Greeks agree with the Papists in teaching Mary's perpetual virginity, as well as her freedom from original sin. The Armenians hold the former, but are said to deny the latter.

never keep silence, O mother of God, concerning thy mighty works, unworthy though we be to speak them. For hadst thou not by thine intercession been our advocate, *who* could have preserved us from so many dangers, and who would have guarded us till now safe?" So again, in St. James's liturgy: "It is very meet to bless thee, the mother of God, the ever blessed, the entirely spotless, more honourable than the cherubim, and infinitely more glorious than the seraphim; thee who didst bear without corruption God the Word, thee verily the mother of God, we magnify. In thee, O full of grace, all creation exults, and the hierarchy of angels and the race of men; in thee, sanctified temple, spiritual paradise, glory of virgins," etc. In another service we read: "O most holy ever-virgin, the mother of God, the mighty protectress, the port, the wall, the ladder, and the bulwark, have pity and compassion on this sick person; for he fleeth unto thee *alone*." Thus also: "Thou who art the fervent intercessor, the impregnable shield, the fountain of mercy, the refuge of the world, O mother of God, to thee we ardently cry for help, deliver us from dangers, thou who *alone* art swift to protect." It is in vain to gloss these things over, as Platon does, by asserting that these invocations are "not irrespective of Christ's mediation, which is the continual and absolutely necessary foundation both of our prayers and theirs." The common people are not so instructed, and do not so believe. Taught to address the Virgin as "the *only* comfort of



the human race," they learn to regard her as such, while the Saviour and his finished work are depreciated in their esteem.

It is natural that saint-worshippers should wish to have visible representations of those whom they invoke. But here the canons of the church draw a marked distinction. The taunt of the Mohammedan, and the vigorous efforts of the Iconoclasts, contributed to the temporary abjuration of all likenesses of saints in the churches of the East; but it is easy to imagine how much those who had been long accustomed to offer their devotions before a visible object, must have felt at a loss when all such objects were removed from their gaze. Hence arose a compromise between inclination and judgment—between popular clamour and theological convictions. It was decreed that images should be strictly prohibited, while rough paintings were allowed—the rougher, the more orthodox. It is said that one of the greatest compliments paid to Titian was the complaint of a Greek priest, that this artist's figures stood out so fearfully from the canvass that it would be as innocent to kneel before a statue as before one of his paintings. It was moreover enjoined that no representation should be made of the Deity, and that on every picture should be inscribed the name of the saint whom it represented, as a protest against idolatry, and a proof that no heathen god was the object of their worship. These rules, however, have been greatly relaxed. Paintings are often to be found, representing the Divine

Father under the figure of a venerable man holding a globe in the hollow of his hand; while into some few Russian churches even carved images have been introduced.

On this point also Platon makes a plausible remark—one which coincides right well with the professions of the Tractarian body and with the disguises of Romanism—when he says: “It is necessary to be known that the obeisance performed before the picture of our Saviour and that before the pictures of any of the saints, though to appearance the same, yet in reality are very different indeed; for the worship which I perform before the picture of our Saviour consists in the deepest humility of soul before him as Lord and Creator of all, but that which I perform before the pictures of the saints is a reverence which I render to them out of a loving heart as his favourites.” This is “necessary to be known,” most truly! but how many *do* know it? how many of the uninstructed thousands are capable of acting on this principle of discrimination? It has been well said, “The images and saints of the learned are the gods of the vulgar, who cannot salve their idolatry with refinement and distinction, but adore with their heart what they behold with their eyes. We are assured that the philosophers of ancient Greece and Rome reasoned in the same manner, nor can it be imagined that men of sound sense and reflection, in the obscurest ages of pagan darkness, believed the block before which they fell down to be the great Creator and Lord of the uni-

verse. . . . . When the passions are elevated and inflamed, it is impossible that the bulk of mankind should be capable of marking the precise bound beyond which they ought not to pass."

This excellent reasoning is fully confirmed by facts. Two English travellers, for example, were on their way from the south of Russia, and halted for the night at a posting station, where they were lodged in the common room. Before they were asleep, a Russian entered, who, either unconscious or heedless of their presence, commenced volubly going through his prayers before an empty frame in the corner, in which a painting ought to have been set. Ere long, however, his eyes had become more accustomed to the dim light that pervaded the chamber, and glancing up he suddenly perceived the absence of the picture. That instant his fluent petitions ceased, his devotion for the night was ended, and with the exclamation, "Impossible to pray without a god to pray to!" he retired contentedly to rest. Our travellers were not so much surprised as the reader may possibly be. They had already had frequent opportunities of ascertaining the notions of the peasantry; and on one occasion, when they had inquired of an old woman, "Whose likeness is that?" she replied, crossing herself as she spoke, "It is our only Lord God St. Nicholas." Occurrences like these speak volumes.

Our survey of the tenets which characterize the faith of the Greeks would be incomplete

without some further notice of the great question concerning the procession of the Holy Spirit—a point on which they are at issue with the Protestant creeds as well as with the Popish. They found their objection to the double procession on the words contained in John xv. 26, “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.” The Latins admit that there is but a single procession here expressly asserted; but they affirm that the double procession is virtually implied; for if, say they, the Holy Ghost is called the Spirit of the Father because he proceedeth from the Father, then his being called the Spirit of Christ, (Gal. iv. 6; Phil. i. 19; 1 Pet. i. 11,) proves that he proceedeth likewise from the Son. The Greek writers have published innumerable works upon the subject. Nicetas Maronita, an archbishop of Thessalonica in the thirteenth century, wrote six books; and one of his successors (A.D. 1340) wrote forty-nine in opposition to the Romanist view. Indeed, it is difficult to find a Greek theologian after the tenth century who has not devoted a volume, a treatise, or a chapter, to the consideration of this matter.

But the controversy is one on which we cannot wish to enlarge. It comports not with our desire, any more than with our duty, to seek to be wise above what is written. In reference to the *thing* disputed, we would desire to subscribe to Platon’s declaration, “We do

not wish to pry into this, for it is an unsearchable mystery, and we ought not to engage much in disputation upon it." In reference to the *expression* disputed, we may venture to suggest that it were well for us to keep to the simple use of Scripture terms, rather than prolong a discussion which does not in reality affect the firm belief of an equal Divinity in all the persons of the Godhead. Let us take the fact of a Trinity in Unity, just as it is revealed to us in God's word, and stand aloof from vainly contending about the unrevealed.

Finally, we may observe, the Greeks reject *in toto* the doctrine of predestination, and doubt that of final perseverance, thus lopping off two links from Paul's "golden chain of salvation," Rom. viii. 29, 30. But on these themes we need not enter.

In closing the summary of Christian doctrine as held by the Orientals, it is obvious that in their midst is found —

"Much wheat, much chaff, much gold, and much alloy."

We fear the evil preponderates over the good — the vile over the precious. But there is One whose eyes are as a flame of fire, and who still walketh in the midst of his candlesticks. To him let us leave it to pronounce the verdict and the doom.

In the meanwhile we may refresh our spirits for a passing moment by a quotation or two from among the "better things, and things that accompany salvation," which are still to be found adorning the pages of the Greek ritual.

We may not forget that one of its prayers is every sabbath offered in the churches of our own land : “ Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee ; and dost promise that when two or three are gathered together in thy name thou wilt grant their requests ; Fulfil now, O Lord, the desires and petitions of thy servants as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting.”

Well known, also, is the hymn which is “ sung at midnight in the Greek churches the week before Easter,” and which has been thus rendered by Bowring :—

“ The golden palace of my God  
 Tow’ring above the clouds I see :  
 Beyond the cherubs’ bright abode,  
 Higher than angels’ thoughts can be :  
 How can I in those courts appear,  
 Without a wedding-garment on ?  
 Conduct me, thou Life-giver, there,  
 Conduct me to thy glorious throne ;  
 And clothe me with thy robes of light,  
 And lead me through sin’s darksome night,  
 My Saviour and my God ! ”

The Christian heart will throb in unison with supplications like these : “ O Christ our God, who art worshipped and glorified at all times and at all hours ; who art longsuffering, merciful, and plenteous in goodness ; who lovest the righteous, and hast compassion upon sinners ; who hast called all to salvation by the promises of future blessings ; accept our prayers at this hour, and guide our life in thy commandments ; sanctify our souls, purify our bodies, govern our thoughts, cleanse our minds, and deliver

us from all affliction, evil, and sickness ; protect us by thy holy angels, and grant that we, being safe under thy defence, may attain unto truth and the knowledge of thine inconceivable glory, for thou art blessed for ever and ever, Amen." "God, eternal and without beginning or end, great in thy precepts and mighty in thy works, who art everywhere and in all things : be with us sinners, O Lord, in this hour ; abide in the midst of all of us, purify our hearts and sanctify our souls ; cleanse us from all the sins that we have committed voluntarily or involuntarily. Grant that we may offer unto Thee reasonable sacrifices, sacrifices of benediction and spiritual incense. Let it enter within the veil, into the place of the holy of holies. [After petitions for the archbishop, bishop, etc., the prayer continues :] Let God arise, and let his enemies be scattered ; let them also that hate him flee before him. And let thy people enjoy thousand thousand and ten thousands of thousands of blessings, and accomplish thy will, through the grace and mercy and love to man of thine only begotten Son, our Lord and God and Saviour Jesus Christ." \*

Rarely is an intercession so comprehensive as the ensuing : after special prayer for kings, the more general supplications stand thus—  
"Remember, Lord, all power and dominion, and our brethren in the court and all the army ; preserve the good in their goodness, make the evil to be good in thy kindness. Remember, Lord, the people that are standing

\* Neale's "History of the Holy Eastern Church."

around, and them that are absent for reasonable causes ; fill our store-houses with all manner of good things ; preserve our marriages in peace and unanimity ; nourish the babes ; instruct the youth ; console old age ; comfort the feeble-minded ; collect the scattered ; bring back the wandering and unite them to thy holy catholic and apostolic church ; free them that are vexed of unclean spirits ; voyage with the voyagers ; journey with the journeyers ; defend the widow ; shield the orphan ; preserve the prisoners ; heal the sick. Remember, O God, them that are before tribunals and in exile, and in all kind of tribulation and accidents, and all them that need thy great long-suffering ; and those that love us and those that hate us ; and those that have desired us, unworthy, to remember them in our prayers. And remember all thy people, Lord our God, and upon all pour forth thy rich mercy, granting them all things necessary for salvation ; and those whom we have not remembered through ignorance, or forgetfulness, or the multitude of their names, do thou thyself remember, O God, who knowest the age and the name of each, who hast known each from his mother's womb. For thou, Lord, art the Helper of the helpless, the Hope of the desperate, the Preserver of the tempest-tossed, the Harbour of the voyagers, the Physician of the sick : become Thyself all things to all men ; Thou who knowest each one and his need—each house and its necessity ; preserve, Lord, this city and every city and country from



plague, famine, earthquake, inundation, fire, sword, incursion of aliens, and civil war.”\*

One marked characteristic of the devotions in the Eastern service-books is the amplitude of their adoration—a part of prayer which is made very prominent in Holy Writ, but which we fear is too much neglected by us in our approaches to the throne of grace. The celebration of the Divine attributes in the following prayers is worthy of notice: “Lord our God, whose power is unspeakable and whose glory incomprehensible, whose mercy is infinite and whose love ineffable, look down, O Lord, with tender compassion on us and on this holy house, and show to us and to them that pray with us the riches of thy mercies and goodness.”† “Lord of mercy and pity, that art long-suffering and of great kindness, attend to our supplication and give ear to the voice of our cry; show some token upon us for good; lead us in thy ways that we may walk in thy truth; make glad our hearts that we may fear thy holy name: for thou art great and doest wondrous things; thou art God alone. There is none like unto thee, O Lord, among the gods, mighty in thy pity and merciful in thy strength, to succour and comfort and save all them that put their trust in thy holy name.”‡ The epithet, “God of eternity and of wonders,” though not very euphonious in its translated form, contains nevertheless a condensation of thought that is suggestive of ample material for

\* Neale’s “History of the Holy Eastern Church.”

† Ibid.

‡ Ibid.

devout meditation. May we not learn a lesson here, and resolve that henceforward "more hallelujahs shall mingle with our hosannas"? Were we more frequently to encourage ourselves in the Lord our God by dwelling on his revealed character, we should have such increased views both of his infinite power and his infinite grace, that our prayers would be more enlarged, more confiding, more expectant, and more successful.

## CHAPTER IV.

## CEREMONIES OF THE GREEK CHURCH.

“ One holy nun had bleach’d the wax ;  
 Another the wicks had spun ;  
 And the golden candlesticks were blest  
 Which they were set upon.

\* \* \* \*

Altars more gorgeously drest  
 You nowhere could desire ;  
 At each there stood a minist’ring priest,  
 In his most rich attire.”

SOUTHEY.

THE ceremonial of the Easterns does not yield precedence to that of the Westerns, either in its magnificence of show, or in its trivialities of detail. Massive ornaments of gold and silver ; splendid robes of velvet and satin, adorned with jewellery and embroidered work ; richly dight altar-cloths, and fragrantly fuming incense, are as much the pride of the Oriental as of the Occidental church ; Tyranny has often put forth its hand to grasp the costly treasures, and the civil government has despoiled the ecclesiastical coffers. But in such cases the zeal of the faithful has only roused itself anew to pour in a fresh supply ; while, in other and more prosperous lands, the stream of wealth has flowed into the sacred exchequer with an ever-widening course.

The interior of Greek churches is most generally cruciform; and the exterior surmounted by at least a simple dome, and often five.\* A visit to a Greek church which has been erected in this country, might give a correct idea of the taste and general arrangement, though not the extent, of the sacred buildings belonging to this communion. The edifice itself is very small, and has no architectural pretensions; though it is perhaps not unworthy of being considered an

\* In consequence of the prohibition of bells by the arbitrary mandate of the Turks, who imagine that their sound drives away good spirits, the usual call to worship, both among the "orthodox" and among the heretics of the East, is effected by striking on a board with a hammer. The Russians, however, are laid under no embargo in this respect; and the following description of the great bell of Moscow will be read with interest:—"Almost directly opposite to the palace stands the immense octagonal belfry, known by the name of Ivan Veliki, or 'John the Great,' in which are suspended upwards of thirty bells of different sizes, which are rung in peals on holidays or other public occasions. The largest of these, measuring forty feet nine inches in circumference, and weighing 127,836 English pounds, was tolled on Easter morning; and though we were several versts distant, the sound was tremendous, and produced a powerful effect on the nervous system. Large, however, as this bell is, it is merely a substitute for one still more stupendous, which is interred in the open area, at a little distance from the belfry. The latter is indisputably the largest bell in the world; measuring sixty-seven feet four inches in circumference round the lower part of the barrel, by twenty-two feet five inches and a third in height—the whole weight amounting to 443,772 pounds. In the lower part is a fracture of seven feet two inches and a half in height, which admits of persons entering the bell when there is no water in it, and surveying the immense metal vault overhead. Its value has been estimated at £65,681; but this estimate is founded merely on the price of ordinary bell-metal; and the real value must be much greater, owing to the profusion of gold and silver which the nobility and other inhabitants of the city threw into it when casting. . . . It was rung by forty or fifty men, one-half on either side. . . . A fire breaking out in some adjacent part of the Krem'l, it communicated to the wooden building, designed to serve as a belfry, on which the whole of the mountainous mass fell, and sunk to its present situation."—*Biblical Researches and Travels in Russia*, by E. Henderson, 1826.

artistic gem, so far as it respects the elegance and refinement of its fittings. The *Iconostasis*, or screen, which serves to conceal from the worshippers a view of the holy of holies beyond, has on it a tablet, with the following inscription:—\*

TO ΣΤΕΡΕΩΜΑ  
ΤΩΝ ΕΠΙ ΣΟΙ ΠΕΠΟΙΘΟΤΩΝ  
ΣΤΕΡΕΩΣΟΝ. ΚΤΡΙΕ.  
ΤΗΝ ΕΚΚΛΗΣΙΑΝ  
ΗΝ ΕΚΘΗΣΩ  
ΤΩ ΤΙΜΙΩ ΣΟΥ ΑΙΜΑΤΙ.

On the lower part of the screen are four *icons*, or pictures, executed in St. Petersburg; the two outer depicting respectively the Annunciation, and the preaching of John a Baptist; while the central ones are a painting of the Virgin and Child, and a representation of the Saviour, who, holding a sceptre in one hand, and a globe surmounted with a cross in the other, is seated on a throne or chair, the arms of which are supported by the faces of the lion, the man, the ox, and the eagle—the well-known emblems of the four Evangelists,—while in the back-ground are seen the two tables of the law and the communion chalice. The two former paintings serve as panels to the side-doors leading into the adytum, the principal entrance to which, however, is through the small folding gates that are in the centre of the *Iconostasis*, and called the “holy,” “royal,”

\* This erection, For those that have believed in thee, Establish thou O Lord; The church, Which is built, To thy precious blood.

or "beautiful doors." These are opened and shut frequently during the service, as a portion of the prayers as well as the lessons for the day are recited sometimes in front of them, and sometimes within the sanctum sanctorum—a portable lectern (or reading-desk) of silver being alternately advanced and removed for the service-book to rest on.

Many of the prayers are pronounced secretly by the priest, while those which are uttered aloud are all intoned, in a kind of recitative, with a rich musical voice, though at times with an exceedingly monotonous effect. There are ordinarily eight tones in use, and the *Octoechos*, in two volumes folio, enjoins which of them is to be employed on different occasions and for different services. A large proportion of the duty devolves on the reader, who stands on or near the *ambon*,\* or slightly elevated platform; but he usually performs his task in a very hurried manner, owing to the extreme length of the daily service, which is protracted mainly by the almost incredible number of repetitions. The words "Kyrie Eleison," "Lord have mercy," are repeated after some prayers twelve, or even occasionally as many as forty or fifty times. The congregation, who stand during the chief part of the devotions, supporting themselves, if needful, by resting their elbows on the arms of the kind of stall they occupy,† have little to do but to look on. They are unprovided with

\* From the verb *αυβαινω*, to ascend.

† Where these stalls are not provided, crutches are usually kept for the worshippers to lean on.

books, and indeed were they provided, could make but little use of them; for the rubric varies so greatly for every day in the year as well as every service of the day, that it not only fills twenty folio volumes, but requires an additional tome, entitled "The Regulation," to serve as a guide for the right use of all the others.

Though professedly differing from the Papists in celebrating the liturgy in the vernacular tongue of the worshippers, the Easterns do not practically conduct their service in a language fully intelligible to the laity. The dialect found in the Constantinopolitan office-books, for example, differs from the classic Greek only in the addition of theological terms, but is very unlike the Romaic or ordinary speech of modern Greece. In a similar manner, throughout the czar's dominions, Divine service is performed in the Slavonic, which is understood by comparatively few among the people, whose spoken language is the Russ. The third ecclesiastical language, in which a liturgy has been granted by the patriarchs of Constantinople, is the Georgian; but here again the civil differs widely from the sacred dialect, each having its distinct alphabet. Like diversities are found in the other patriarchates, and also among the Greek sects; but most of the latter allow the officiating priest, if he is capable of so doing, to translate the "Gospel" and "Epistle" for the edification of the worshippers, after having first read them as they stand in the printed volume.

Preaching is but little resorted to, save

during Lent. In the seventeenth century it was positively forbidden in Russia; the last patriarch of Moscow procured the banishment of several priests to Siberia for preaching sermons, on the pretext "that the Lord had always operated through his mere word, and had thus founded his church without further explaining it, wherefore it was not needful for his clergy to do so;" and, in the present day, sermons are delivered only in one out of ten among the Russian churches. In Turkey, likewise, preaching is confined exclusively to the higher ecclesiastics; and it is said that among the Copts the patriarch alone preaches, and that but once a year.

The psalms and hymns are sung by the choir; instruments of all kinds are excluded, but vocal music is cultivated to great perfection, and few can listen unmoved to the almost unearthly strains of the choristers in his Russian Majesty's imperial chapel.

The vestments of the ecclesiastics differ in name, and also somewhat in form, from those of the Romish priests, but there is, nevertheless, a general correspondence in their style and imagined significance. In place of the Romish alb we find the Greek *stoicharion*, of silk or velvet, ordinarily white, as emblematic of purity. To the Latin chasuble answers the Eastern *phælonion* or cloke, imagined to be the sort of garment that Paul left at Troas; his care for its restoration being attributable, we are told, to its sanctity as an ecclesiastical robe. For the stole is substituted the *epitrachelion*, (or, literally, *over-neck-piece*,) which, instead of



being put round the neck like a scarf, differs in being joined up the centre, and having an orifice left at its upper end, that it may be passed over the head.\* It is usually of rich brocade, and ornamented with gold and costly gems. (The *epimanikia*, or hand-pieces, are worn on both arms, whereas the Romish maniple is put on the left hand alone.) The bishop's *omophorion* answers to the Latin pall, and is worn on the shoulders. Originally it was fabricated of sheeps' wool, and is designed to be an emblem of the lost sheep which the good shepherd found and brought home rejoicing; while the four crosses worked on it indicate the Saviour's sufferings and the duty of prelates to follow in his steps. The mitre is replaced by a *bonnet*, save among the Armenian bishops, who, to the great horror of their "orthodox" brethren, assumed the Western head-dress in 1084. The *archimandrite* wears a *mandyas*, which somewhat resembles the cope of the Romanists, but is fastened in front, and has bells at the lower edge, like the garment of the Jewish high-priest. The *epigonation* is an ornament peculiar to the Oriental church. It consists in a square of brocade, velvet, or some stiff material, a foot in dimension, with a cross wrought upon it, and tassels depending from the three lower corners. It hangs, diamond-wise, from the zone at the right side, and is explained by some of the towel

\* The *orarion* of the deacon, though precisely like the Romish stole in form, is less like it in appearance, because instead of being worn scarf-fashion, it is thrown only over the left shoulder,

wherewith Christ girded himself; and by others as having a far-fetched allusion to the words, "Gird thy sword upon thy thigh, O Most Mighty." But enough, and more than enough, has now been said on a theme so trivial. What has been brought forward will suffice to show that the priestly garb is sumptuous; and the fact that tonsure is not practised by the white clergy will further account for the imposing appearance of the Greek-priest, whose bushy hair and flowing beard give him a far more joyous and comfortable mien than is exhibited by the shorn ecclesiastics of Rome.

The number of the Eastern sacraments is seven; namely, baptism, chrism, the eucharist, penance, ordination, marriage, and prayer-oil. In BAPTISM, most of the Oriental rubrics prescribe immersion, thrice repeated; while the Western ritual favours a thrice-repeated affusion;\* but either mode is allowed, and either practised in both churches, the only difference being as to which is the rule and which the exception. The threefold act (to which the Greeks have adhered more invariably than the Latins) accompanies the naming of "the Father," and "the Son," and "the Holy Ghost," having been first practised with a view to discountenance the tenets of Arianism, by thus placing it beyond doubt that in this rite there was an acknowledgment of the perfect

\* The Alexandrian church has always followed the Romanist practice in this respect. The Armenians unite the two, for they first sprinkle thrice, and then dip thrice.

equality of the three Divine Persons in the Triune Jehovah. The formula stands, "——, the servant of God, is baptized in the name," instead of "——, I baptize thee in the name," etc. The administration is preceded by four prayers of exorcism, during the last of which the priest blows on the infant's mouth, forehead, and breast, and lays on the evil spirit strong commands to "hie him away, nor dare return again;" while the sponsor is directed to confirm his renunciation of the devil by blowing and spitting upon him. The Coptic exorcism is accompanied by making the sign of the cross seven-and-thirty times.

It is customary always to add oil to the water in the font. According to the Constantinopolitan form, it is poured on thrice in the shape of a cross; while among the Armenians only three drops are mixed with the water. The oil is applied also in the figure of a cross to the child's forehead, breast, and back, ears, feet, and hands, each application being accompanied with one of the following sentences:—"—— is baptized with the oil of gladness;" "for the healing of soul and body;" "for the hearing of faith;" "that he may walk in the way of thy commandments;" "thy hands have made me and fashioned me."

CHRISM, which answers to the confirmation of the Westerns, is practised in the East as "an appendix to baptism," and occupies a part of one and the same service. It is performed with sacred ointment, whereby the forehead, eyes, nostrils, mouth, ears, breast, hands, and

feet, are signed with the cross, the priest saying each time, "The seal of the gift of the Holy Ghost." In the Constantinopolitan and Antiochene forms, this is unaccompanied by any imposition of hands. The entire ceremony is not complete till the child is brought again, after the lapse of seven days, to the priest, who, having washed it, cuts off some of its hair crosswise, that is, in four places on the crown of the head. This act is intended as significative of dedication, and prayer is offered for the child who thus "presents his first-fruits," that "as he advances in age, even to grey hairs, he may show forth God's glory, and see Jērusalem in prosperity all the days of his life."

Although chrism is administered by the priest, it can only be with ointment that has received a bishop's consecration. The preparing and sanctifying of it is usually an annual work, which occupies several days, and can be accomplished only during Passion-week. The ingredients are no less than twenty in number; and each of them has previously received a separate episcopal benediction.\* On the Monday they are sprinkled with holy water, and put into a large caldron. The priests pour in wine and oil, in such quantity that the mixture may continue boiling for three days, and in such proportion that there may be

\* It is owing to the difficulty of obtaining the chrism that the Nestorians condemn its use, and substitute in its place olive-oil alone, which they pronounce suitable, not only inasmuch as the olive-branch is an emblem of peace, but also because, "as the leaves of this tree do not wither and fall off," so those anointed with the holy olive-oil "shall not wither in the day of judgment, nor fall away into hell."

always a certain fixed depth of the wine below the oil. During the entire process, deacons stand by stirring the mixture with long rods; while a number of priests are in attendance, who in succession keep up the reading of the Gospels, recommencing at Matthew should they reach the conclusion of John. On the Wednesday, the perfumed oils are added; and on the Thursday the bishop consecrates the whole with the sign of the cross; after which it is deposited in urns and distributed throughout the cities of the patriarchate. This ceremony can be performed only in one place for any one branch of the church. Thus, for the Russo-Greek church it always takes place in the Patriarchal Hall at Moscow. In describing this room and the curiosities which it contains, Dr. Henderson says: "The most remarkable object in this splendid exhibition of sacred utensils was a large flagon, made of mother-of-pearl, which still contains some of the oil brought from Constantinople on the introduction of Christianity into Russia in the tenth century. It is preserved with great care, so that when only a few drops are taken from it, as on the present occasion, their place is supplied by some of that which had been prepared at a former period, *by which means its perpetual virtue* is supposed to be secured." We will not take it on ourselves to decide in what way this is to be explained,—whether on the homœopathic principle of the increased potency of infinitesimal dilutions, or a belief in the supposed additional efficacy of so many addi-

tional consecrations. To those who advance the statement we may fairly leave the onus of supporting it.

But it is not the ointment alone that requires consecration; holy water is, in like manner, requisite for valid baptism, and hence arises one of the Eastern services, called "the benediction of the waters," which takes place whenever needful. "Do thou, O Lord," is the prayer offered, "now sanctify this water by thy Holy Spirit, and grant unto all who touch it, and partake thereof, or are washed therewith, holiness, salvation, purification, and blessing." The priest "blesses it with the cross crosswise, plunges the cross into the water, and takes it out again, holding it upright."\* This act he repeats; and then any who are present may come forward one by one to be sprinkled on the forehead with a bunch of herbs, or a small brush, moistened with the consecrated water, after which they drink of it, and the rest is set aside for baptism.† One of the Syrian liturgies has the following form of invocation: after an introductory prayer, which commences "Manifest thyself, O Lord, upon these waters, and sanctify them by the illapse of thy Holy Ghost," the priest—stretching forth his hand crosswise by pointing to the four quarters in succession, (namely, to the east when he comes

\* In most churches is to be found a cross provided with a *handle* for the enabling of these manœuvres.

† Except on such an occasion, the Greeks make little or no use of holy water. There are vials in some of their churches, but it is customary for the worshippers to wash their hands with common water before leaving home,—or, during a Russian winter, with the snow in the churchyard.

to the first letter of the Syriac word for "cross ;" to the west at the second ; to the north at the third ; and to the south at the fourth letter)—offers the ensuing petitions : "Make these waters waters of Calm ; waters of Rejoicing and exultation ; waters. Omened forth by the death and resurrection of thine only-begotten Son ; waters of Satisfaction to justice. Amen. Waters for Cleansing away the filth of the flesh and spirit ; for the Relaxing of bands ; for the Obliterating of transgressions ; for Spiritual and corporeal illumination, Amen. The [Cleansing\*] laver of regeneration ; the [Rich] gift of the adoption of sons ; the [Ornamental] garment of immortality ; the [Sanctifying] renovation of the Holy Ghost, Amen." Among the Nestorians there exists the singular custom of *unconsecrating* the water after baptism, with the words, "Thou didst not deny unto us the Holy Ghost, and this water was sanctified by Amen, and by the same Amen it is loosed from its sanctity and returned to its former nature."

The consecration, however, to which we have referred, must not be confounded with what is distinctively termed "the greater Benediction of the Waters," which is a ceremony of exceeding pomp, observed on the Epiphany, or Twelfth Day, in commemoration of our Lord's baptism. Dr. King has given us the following description of the mode in which this rite is celebrated in St. Petersburg : "On the river, upon the ice,

\* These adjectives have been introduced into the translation for the purpose of keeping up the acrostic form,—a form that abundantly occurs in the Eastern service-books.

a kind of wooden church is raised, painted and richly gilt, and hung round with pictures, especially of St. John Baptist; this is called the Jordan, a name used to signify the baptistery or font. The Jordan is surrounded by a temporary hedge of the boughs of fir-trees; and in the middle of it a hole is cut through the ice into the water; a platform of boards, covered with red cloth, is laid down for the procession to pass upon, also guarded with a fence of fir-boughs. After the liturgy is finished in the chapel of the imperial palace, the clerks, the deacons, the priests, the archimandrites, and the bishops, vested in their richest robes, and carrying in their hands lighted tapers, the censer, the Gospel, and the sacred pictures and banners, proceed from the chapel to the Jordan, singing the hymns appointed for the office; followed by the emperor and the whole court. All the troops of the city are drawn up round the place, the standards of the regiments are also planted upon it, and all the artillery. The artillery and soldiers fire as soon as the service is finished, and then are sprinkled with the sanctified water. The water is held in such estimation by the common people, that they look on it as a preservative from, as well as cure of, not only spiritual but natural infirmities. The aged, the sick, and especially children, are brought in numbers to receive the benefit of these waters, by drinking them, or by aspersion or immersion. Vast quantities are carried home by them in bottles to be kept in their house for the use of their families during the



ensuing year. It is considered as having great efficacy to drive away evil spirits; therefore they have a singular custom in the evening, when this service is performed in the church, of marking a cross upon their window-shutters and doors, in order to hinder those spirits, when chased from the water, as they are believed to be by the consecration, from entering into their houses."\*

The Nestorians have a service for the cleansing of unclean water; if a funeral, for example, should have to pass over a running stream, the company must stop on their return, and stand at the edge of it, while the priest signs it with the cross, and reads the appointed form, one prayer in which stands thus:—"We beseech thee, O thou Holy One, who by thy baptism didst sanctify all seas, rivers, streams, springs, and fountains, to sanctify by thy grace this water; let thy Holy Spirit rest upon it that it may be to the help and health of body and soul in the name of the Father, Son, and Holy Ghost. Amen."

But we return to notice the remaining sacraments of the church. The EUCHARIST, which comes next in order, is partaken of by the laity more or less frequently at their own option, many limiting their observance of it to the time of Lent. The ordinance is administered even to the laity in both kinds; and infants are among the allowed recipients. The bread or wafer is always leavened in contra-

\* King on the Rites and Ceremonies of the Greek Church in Russia, 1722.

distinction to the practice of the Romanists, who employ azymous wafers. Many years of prolonged controversy followed the agitating of this question. The attention of the Eastern church seems to have been first called to it by discovering the heretical practice of the Armenians, who on this point followed, as they still continue to follow, the Western ritual. This was about the time of Michael Cerularius, who brought against the Latins the charge of permitting unleavened bread to be employed, and went so far as to deny such a sacrament to be a valid sacrament at all. Until that time the Westerns had used either kind; but their controversial advocacy of the unleavened wafer ultimately led to their entire adoption of it. Both churches admit that Christ took of the unleavened passover-loaf in the institution of the sacred ordinance; but, strange to say, each church pleads apostolic tradition in behalf of its own custom,—a striking proof, by the way, of the desirableness of such a guide! The argument of the Greeks was founded on the judaizing tendency of making the wafer without leaven; and this they urged again and again on the schismatics of Armenia. Unable to make them see any force in the objection, they endeavoured, though with as little success, to persuade the Armenians, for the sake of peace and unity, to waive the point and return to the orthodox Greek custom. One of the pleas they urged is not much better in its logic than its theology. “If,” said Theorianus, “the Divine virtue changes the oblations into the body

and blood of Christ, it is superfluous to dispute whether they were of azymes or enzymes, or of red or white wine." John of Jerusalem put forth a sounder teaching, when he said, "As it is written that neither circumcision profiteth anything, nor uncircumcision, in Christ Jesus, but faith that worketh by love; so neither in Christ doth leaven profit anything, nor azymes, but faith." \*

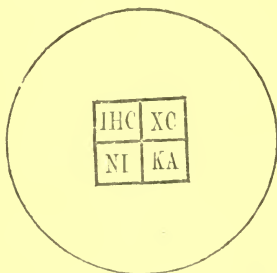
The Nestorians lay peculiar stress on the annual renewal of the holy leaven, a rite which they observe on the same Thursday that is set apart in the other Eastern churches for the sanctification of the chrism. They have a curious tradition, which they believe to exist in a narrative written by the apostle Peter; it sets forth how John the Baptist preserved a few drops of water which dripped from our Lord's garment as he came up out of Jordan, and how these were entrusted to the care of John, the son of Zebedee; how the latter received from Christ at the supper a double portion of bread, and having eaten the one he preserved the other; how he also, being present at the crucifixion, preserved some of the blood and water that flowed from the Saviour's side—gathering the former upon the bread, and adding the other to the baptismal water; as well as how, in later time, the water being mixed with oil, † and the bread ground down to powder, they were divided and distributed

\* Neale's History of the Holy Eastern Church.

† The Nestorians mix oil, the Jacobites oil and salt, with the flour; probably in reference to Lev. ii. 1—13.

among the twelve, each of whom thus went forth to distant nations, provided with holy water for baptism, and leaven for the sacramental bread.

The wafer which is used by the Greeks (and (which should properly be provided by the people) is round, but has usually in the centre a square projection, called the "Holy Lamb," or the "Holy Bread," on which is a motto or device.\* The usual stamp consists of letters standing for the words, "Jesus Christ conquers;" thus—



According to the rubrics of Constantinople, the priest having divided this with the "spear" into four portions, the one marked IHC is put into the chalice, the XC is partaken of by the priests and deacons, while the other portions are distributed to the communicants. One wafer alone is employed for the eucharist, the remaining ones (usually four in number) being

\* The legend used by the Copts is "αγιος, αγιος, Αγιος, Kûpios Σαβαωθ. "Holy, holy, holy, Lord of Sabaoth."

divided into triangular portions, and set on the holy table in commemoration of all saints. Mention may here be made of a somewhat extraordinary requisition in the Armenian ritual, which enjoins on the priest that, taking the bread in his hand, he should kiss it, and "*with tears*" offer a prescribed prayer. It were hard to say how he can manage to get them up at command, if his emotional feelings have not been called forth by the influence of the service itself. It is somewhat in his favour that he has to comply with the requisition at a moment when he is screened from the view of the worshippers by the drawing of a curtain, so that any failure on his part will not affect their devotions.

The cup does not contain pure wine, but has warm water added to it. Two reasons have been assigned for the commixture. In the Mozarabic ritual it is expressly stated, "From the side of our Lord Jesus Christ, blood and water are testified to have proceeded; *therefore* we in like manner mingle these." Even in the prevalent form of the "orthodox" Greek service, the pouring out of the wine and the water into the cup is preceded by the words of the evangelist John, "One of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. But the more usual explanation given by the controversialists of the Eastern church is, that this custom was designed to set forth the two natures of Christ; which idea seems confirmed by the fact that the Armenians, who (as we shall have occasion

to see) maintain the unity of Christ's nature, refuse to mingle water with the wine.\* The Syrian liturgy of St. James favours both suppositions; for it directs the priest first to say, "Let this be mixed as a type of the water which flowed from the side of Jesus our Lord," and then to add, "Unite, O Lord, this water with this wine, even as thy Divinity is united with thy humanity." The use of *warm water* is explained in St. Chrysostom's liturgy as betokening "the fervour of the saints."

The mode of administration is varied. The most prevalent is for the communicants to stand with their hands crossed on their breast, while the priest comes round, and with a spoon puts into their mouth some of the bread that has been sopped in the wine, a deacon following to wipe their lips with one of the sacred veils or cloths. The Nestorians receive the elements separately, the priest carrying round the bread, and a deacon following with the cup. When the celebration is ended, the remainder of the bread, that (namely) which surrounded the "lamb," is distributed to the people under the name of the "antidoron," or "gift in return;" this they convey to the infirm and to such others as were unable to be present at the communion. It may not be eaten except fasting; and, to insure this, is often laid by till early next morning.

PENANCE, among the Greeks, consists only

\* In 1177, the Armenians proposed to waive this point, if the Greeks would join with them and with the Romanists in the use of unleavened bread; but the overture was not accepted.

in extra fasting or in extra almsdeeds. The appointed fasts of the Oriental church are very numerous and very strict. There are in all 226 set days of abstinence in the year, including the Wednesday and Friday in each week, which are regular fast-days. Lent is observed with peculiar rigour; its first seven days are termed "butter-week," because the people then abstain from meat only; but after this is terminated, they are debarred fish, cheese, butter, oil, milk, and eggs, except on Saturdays\* and Sundays, which as festivals entitle them to the privilege of oil, as well as the liberty of taking more than one meal in the day. So binding are these rules considered, that even the poor will throw away a loaf of bread, if one of the forbidden aliments has but touched it. The Copts and Nestorians agree in keeping with especial strictness the three days' fast "of the Ninevites" which precedes Lent; and some have been known to go without either food or water for the whole seventy-two hours.

The ORDINATION rituals are full of idle ceremonies which it would be tedious to detail. The remarkable custom once existed at the enthronement of patriarchs, of fettering the elected candidate and so forcing the honour upon him. It is still kept up among the Jacobites, though adopted by them only in remembrance and imitation of those brighter days of the church when the patriarchal duties were more onerous.

\* The Greeks differ from the Romanists in regarding the Saturday like a second Sabbath, and therefore accounting it a feast-day instead of a fast.

The custom originated A.D. 189, on the accession of Demetrius, who is reckoned the eleventh successor of St. Mark at Alexandria. He was but a poor unlettered countryman, who had come up with a present of grapes to the dying patriarch Julian, and was terrified at hearing the latter speak of a vision which had made known to him that he who should that day perform that act of kindness was to succeed him in office. Such an intimation was considered binding, and Demetrius was unhesitatingly elected; but, conscious of his unfitness for the post, it was necessary to use compulsory measures to induce his acquiescence. The result turned out better than might have been anticipated, for he applied himself diligently to study, became a very learned man, and fully met all the claims devolving on him in his new and anxious career. In the case of most prelates who have consented, in imitation of him, to be inducted to their office in chains, the fettering has been but an unmeaning form. Destitute of his genuine humility and his unaffected sense of responsibility, they have failed to emulate his industry and to attain a like reputation;—a memorial to us, that when we take for our examples the great and the good, it should be their inward worth, and not their outward seeming, that should kindle our aspirations, and direct our aims.

The MARRIAGE ceremony is rather complicated and prolonged, as it consists of three parts, which in former days constituted three different services; namely, Betrothal, Coronation, and



the Dissolving of the Crowns. The betrothal is accompanied by the putting on of rings, that of the bridegroom being of gold, and the bride's of silver—which are then exchanged to denote that he is to accommodate himself to her weakness, and that she is to be made partaker of his dignity and wealth. The giving and exchanging of these pledges is accompanied by prayers, in which are brought together, with more ingenuity than correctness, the various Scripture allusions to the use of a ring: "For thou, Lord, hast given us examples that a pledge should be given and confirmed in all points. By a ring power was given to Joseph in Egypt; by a ring Daniel was glorified in the land of Babylon; by a ring the truth of Tamar was made manifest; by a ring *our heavenly Father was merciful unto his Son*; for put, saith He, a ring upon his hand," etc. In like manner we find a long list of names selected as patterns of matrimonial felicity,—Abraham and Sarah—Isaac and Rebecca—Jacob and his wives—Joseph and Asenath—Amram and Jochebed—Zacharias and Elizabeth—Solomon and his consort—nay, even Moses and Zipporah. The crowns used in Greece are of olive branches twined with white and purple ribbon; in Russia, they are of gold or silver, or in country places of tin, and are preserved as the property of the church. At this part of the service the couple are made to join hands, and to drink wine out of a common cup, which latter observance is explained in the Nestorian ritual as a token that they are purchased by the blood of Christ.

The bridesmaids share largely in the prayers of the church ; and some of the benedictions on the newly-married are very beautiful, especially in that form, the authorship of which is attributed to Ephraim Syrus. We cannot forbear to extract the following :—"Thou, bridegroom, who hast humbly bent thy head before the priests, Christ our Lord lift up thy head, and make thee to prosper in the two worlds. . . . Be thou victorious over thine enemies, that they may be like dust under thy feet ; and be thou prosperous both openly and secretly, and have thou ever a good and gracious name. . . . The health of thy body and soul together be doubled ; and thy riches be twofold, heavenly and earthly. The shadow of the lightsome cross keep thee by night and by day ; and may thy house prosper and advance so that thou mayest rejoice therein at all times. Thy knowledge be like glittering gold in the presence of thy fellows ; and the care of the Lord guide thy steps in light. . . . When thou puttest forth thy right hand, may the right hand of the Lord be with thee ; and when thou stretchest out thy left hand, may his help accompany thee. . . . Have thou pre-eminence and wealth in righteousness, and let the Divine care ever encompass thee with a high wall."\*

PRAYER-OIL is the last of the Oriental sacraments, and in some respects corresponds to the extreme unction of the Romanists. It is resorted to in cases of sickness, but not in the anticipation of death. The Greeks regard it,

\* Badger's "Nestorians."

according to the primitive custom from which they have derived it, as an anointing for recovery, and not a preparative for dissolution. They define it as "a mystery in which, while the body is anointed with oil, God's grace is invoked on the sick to heal him of spiritual and bodily infirmities."\* It is possible that the common people may look on it with something more of Popish feeling; but we must admit that the teachings of the church, and the tenor of her ritual, encourage them in such a persuasion no further than by the maintenance, as a superstitious rite, of what was once a medical remedy. (The Romish church employs but one priest to administer extreme unction; the Greek ritual properly requires seven, though in exceptional cases, as in country districts, the assistance of only three is deemed sufficient.) Fewer than three are never allowed, because the apostle James uses the plural word "elders." The oil is not previously consecrated, but is hallowed at the time. The service is a very long one, each of the seven priests reading in turn a prokimenon,† Epistle, Psalm, Gospel, and prayer; during the prayer which he offers, each priest takes one of the seven twigs with cotton tied round the end, and therewith signs the sick man with oil. In place of the laying on of hands, the Gospel is held over the sick man's

\* The Longer Orthodox Catechism of the Russian church, p. 97.

† The *prokimenon* is a short anthem which corresponds to the Romish gradual, but *precedes* instead of *following* the Epistle, of which it ordinarily contains an epitome. It consists of a verse and a response—the latter generally, though not invariably, taken from the book of Psalms.

head, during the prayer which follows the unction.

The Eastern funerals are distinguished by more meditation and more psalmody (necessarily of a plaintive character) than the other services; and they abound in touching addresses, uttered as if from the departed one to his surviving friends, as well as their lamentations over him in return, as they successively bestow on the corpse a parting kiss.] The concluding anthem in the burial service of the Nestorian priests is not without impressiveness. It asks, with an appropriate description of each character, Where is Adam, where Abel and Seth, Noah and Shem, Abraham and Isaac, Moses, Joshua, David, Solomon, Goliath, and Samson? "Where," it continues, "are the wise who made proverbs, and who filled the earth with the narratives of their writings? Where are the kings who have ruled the world, and laid up their possessions in treasure-houses? Where are those whose mandates were terrible, and whose majesty reduced the earth to their sway? Where are those who were clothed with sumptuous garments, and who revelled in beds of silk? Where are the necks on which hung wrought gold, and the hands which were adorned with pearls? Where are the generations which have been since the beginning, and the nations from Adam until now? Behold all these, O ye prudent ones, and see to what the beauty of their persons is reduced. Ask of sheol, and she will tell you where they are; ask of the earth, and she will show you the

place of their burial. They are all embosomed in the ground, and there shall they remain till the resurrection day. One decree shall go forth to the four quarters of the world, and shall gather together and separate the dust of man from the dust of the earth. One decree shall shake the earth, the mother of the dead, and they shall rise from the dead, and sing praises. While there is space for repentance, let us labour a little; and now that the door of mercy is open, let us pray for mercy; that in the day when the Son of God shall appear in his glory, we may meet him at his right hand in the kingdom. And to thee with the Father and the Holy Spirit be glory and worship, and upon us thy mercy for ever and ever, Amen."\*

A word or two must be added with regard to the estimation in which RELICS are held. This may be inferred from the statements that a Greek eucharist is not regarded as valid unless the napkin on the altar has not only been consecrated by a bishop, but has "in its web particles of a martyr's remains;"—that among the Nestorians it is the invariable custom to mix with the wine in the marriage-cup *hnána* or dust from the grave of some reputed saint;—and that the Russians will often perform long journeys to pray before some holy tomb, or visit the *mosches* (relics) of their church's heroes. The monastery of Solovetsky is visited by crowds of pilgrims during the four summer months, when alone it is accessible. "What Jerusalem was to the Israelites, Kieff is to the

\* Badger's "Nestorians and their Rituals."

Russians; and the veneration in which the grand cathedral of the Petcherskoi monastery, with its surrounding 'holy places,' is held, is at least equal to that paid to the temple on Mount Zion. On this account it is the great resort of pilgrims from all parts of the empire, not even excepting Kamtschatka, and other distant regions of Siberia, who, as they proceed hither, collect money from those who are not able to come in person, with which they purchase candles to be placed before the images of the saints. The average number of those who annually perform this pilgrimage is estimated at fifty thousand." The various retreats on Mount Athos are also famous for the number and value of the superstitious mementoes they contain. The Virgin's girdle is preserved in two pieces, having been divided in order that one portion might be sent into Greece, and the other half into Anatolia, as an antidote whenever the plague begins to spread. John the Baptist, it appears, has accommodately bequeathed a head to each of the rival churches, his Greek one being found at the monastery of St. Dionysius on the "holy mountain," while the Latins treasure the other in the cathedral of Genoa!\*

Miracles have been known among the Greeks, but are not now in much repute, though there still are pictures of the Virgin said to be thaumaturgical. In Russia, such practices were authoritatively stopped by order of Peter the Great; and Platon does not hesitate to pronounce them a species of "theft." The most

\* Curzon's "Monasteries of the Levant."

noted miracle of the Oriental church has been the annual fire said to descend from heaven in the chapel of the Holy Sepulchre at Easter-tide ; but many are beginning to see the falsity of this pretence, and to ridicule the imposture whereby the patriarch enters the sacred recess alone, and thus has ample opportunity to kindle a flame by ordinary terrestrial means. An Armenian patriarch a few years since denounced the trick publicly, and urged his hearers not to sanction it by their presence.

On the habit of signing with the cross, we need only observe, that as we have seen its constant repetition in the services of the church, so we meet with its incessant recurrence in the transactions of daily life. The servant approaching her mistress for orders, the beggar advancing to ask an alms, will devoutly cross themselves as they make their obeisance ; and will moreover be careful to do it in the true orthodox manner, namely, with the thumb, first, and middle fingers bent together, first on the forehead, then on the breast, then the right shoulder, and then the left. Even in the difference between the equi-limbed cross of the Greeks and the elongated one of the Latins, we see the strong antipathy between the Easterns and Westerns ; while we may adduce the rejection of the Gregorian calendar as an additional proof of it—those who still pertinaciously retain the “old style” being found among the adherents to the Oriental faith. But however alienated the two communions may be by feuds and jealousies, the family likeness is

strongly marked, and whether we turn our attention to the doctrines or to the devotions of the Greek church, we feel that, in respect of both, she may justly be designated Rome's twin sister.

It would be a serious omission were this chapter to close without some allusion to the great festival of Easter. It partakes of the theatrical character which marks nearly all the services of the Greeks; but it is by far the most imposing. Neale, in his "History of the Holy Eastern Church," has quoted the following eloquent description of the midnight scene as witnessed at Athens:—"There was not a light—not a sound; each individual of that immense multitude, filling even all the adjoining streets, remained still and motionless, so that even the most distant might catch the murmuring voices of the priests who were reciting the service within the church; troops lined the streets to see that perfect quiet was maintained, but assuredly it was a needless precaution, for there was not one present who did not seem to share in a general feeling of gloom and depression, as though a heavy cloud were hanging over all things; and so complete was the realization of all that these ceremonies are intended to convey, that I am certain the power of death, so awfully manifest in these last tedious hours, was present with each one of them. As midnight approached, the archbishop with his priests, accompanied by the king and queen, left the church, and stationed themselves on the platform which was raised considerably from



the ground, so that they were distinctly seen by the people. Every one now remained in breathless expectation, holding their unlighted tapers in readiness when the glad moment should arrive, while the priests still continued murmuring their melancholy chant in a low half whisper. Suddenly a single report of a cannon announced that twelve o'clock had struck, and that Easter-day had begun; then the old archbishop, elevating the cross, exclaimed in a loud exulting tone, '*Christos anesti!*' 'Christ is risen!' and instantly every single individual of all that host took up the cry, and the vast multitude broke through and dispelled for ever the intense and mournful silence which they had maintained so long, with one spontaneous shout of indescribable joy and triumph, 'Christ is risen!' 'Christ is risen!' At the same moment the oppressive darkness was succeeded by a blaze of light from thousands of tapers, which, communicating one from another, seemed to send streams of fire in all directions, rendering the minutest objects distinctly visible, and casting the most vivid glow on the expressive faces, full of exultation, of the rejoicing crowd; bands of music struck up their gayest strains; the roll of the drums through the town, and further on the pealing of the cannon, announced far and near these 'glad tidings of great joy; while from hill and plain, from the sea-shore and the far olive-grove, rocket after rocket ascending to the clear sky, answered back with mute eloquence that Christ is risen indeed, and told of other tongues that

were repeating those words, and other hearts that leaped for joy ; everywhere men clasped each other's hands, and congratulated one another, and embraced with countenances beaming with délight, as though to each one separately some wonderful happiness had been proclaimed ; and all the while, rising above the mingling of many sounds, each one of which was a sound of gladness, the aged priests were distinctly heard chanting forth a glorious old hymn of victory, in tones so loud and clear, that they seemed to have regained their youth and strength to tell the world how ' Christ hath arisen from the dead, having trampled down death by death, and having bestowed on them that are in the tombs eternal life.' It is impossible to give any adequate idea of the effect of this scene. The sudden change from silent sorrow and darkness to an almost delirious joy, and a startling blaze of light spreading its unwonted brilliance through the night, was really like magic."

The rejoicings thus commenced at midnight are kept up through the day. Friend meeting friend exclaims, " Christ is risen ! " and receives the response, " He is risen indeed ! " Words of congratulation are not enough ; the social joy finds an embodiment in the offering of Easter-eggs. These, among the rich, are commonly of china ; among the poor, they are only common eggs stained or painted. The decorations and gilding of the former are often very handsome, and some of the ornamental eggs are valued at five guineas a-piece. On one

side is usually the motto, "Christ is risen;" on the other, some device, as a group of flowers, the eucharistic cup, etc. The origin of the practice has been variously accounted for; the more probable suppositions represent it either as an emblem of the resurrection, or as a token that the long fast is ended.\*

There is doubtless very much of what is merely outward and ceremonial in these manifestations of joyous feeling, as is proved from the fact that the day is usually closed with rioting and excess. Nevertheless, we may do well to ask, whether it might not be profitable for us were we to turn our thoughts more frequently and more exultingly than we have been wont, to the great fact of our Saviour's resurrection. Not only did he die for our sins, but he was raised again for our justification. Not only did he once offer a complete atonement, but he still lives, and that to make intercession for us. He died that we might live, and he rose again that we might be raised together with him to walk in newness of life here below, and to sit with him in heavenly places above. This, however, brings to mind the words of one of our English poetesses—

"Jesus is risen!—Yes, but ere I join  
The psalm of joyful gratitude that hails  
The day of his returning—let me think  
If He who has arisen is *my Friend*."

\* This custom is to be met with still in some parts of Cumberland, and is prevalent also in Westmoreland, mainly, though by no means exclusively, among the lower classes. When common eggs are used, the mode of staining them in England is to cover them with various coloured pieces of silk, and then boil them hard, after which the silk is taken off, and the variegated dye is found to have left its impress on the eggshells.

Reader! if he is not your Friend, his resurrection affords no joyous pledge of yours. If he is not your Friend and your Redeemer, we had almost said it were better for you that he had slumbered for ever in the tomb, and left the work of salvation unattested; for then you would not have had to answer for the fearful crime of rejecting an atonement of which God the Father has so signally proved his acceptance. But we recall the words. Better is it *even for you* that he is indeed a risen and a living Saviour, for with him, and through him, you may yet find pardon and acceptance, and them that come unto him he will in no wise cast out.

## CHAPTER V.

## WORTHIES OF THE GREEK CHURCH.

“ Say of those glorious wanderings what the goal?  
 What the rich fruitage to man’s kindred soul  
 From wealth of thine bequeath’d? O strong and high  
 And sceptred Intellect! thy goal confest  
 Was the Redeemer’s cross !” . . .

MRS. HEMANS.

It must not be forgotten, that though the Eastern is a grievously corrupted church, she is yet professedly Christian. The doctrines of salvation have a place in her creed, the way of salvation is recognised in many of her prayers, the record of salvation is publicly read in her sabbath services, and we may entertain a confident hope that the joys of salvation are experienced by many among her members. Thus, to quote once more from Dr. Henderson’s *Travels in Russia*, we meet with the following statement:—“ I had here (at Kalouga) the pleasure of sitting next to a young archimandrite, whose conversation discovered him to be a man of learning, and apparently of no ordinary attainments in piety. On this occasion, as on many others, it gave quite a glow to Christian affection to recognise, amidst the

difference of outward forms, that oneness of feeling and pursuit which distinguishes the disciples of the Redeemer."

The annals of the Greek church present us with not a few whose names deserve to be had in remembrance, alike for their graces and their gifts. Some of them, indeed, especially those in the earlier ages, are looked upon as the common heritage of the entire church; still we may not forget that it was in the east *Ignatius* and *Polycarp* witnessed a good confession; and that among the Greek authors of the first three centuries are reckoned *Irenæus*, the missionary, and martyred bishop of Lyons; *Athenagoras*, an able Christian philosopher and apologist; *Clemens Alexandrinus*, a powerful, though too speculative, thinker; *Origen*, sur-named "the man of adamant," for his inflexible regard to whatever he considered to be duty, as well as for his almost incredibly laborious and persevering industry, and who, though deeply tinctured with erroneous notions, which he rashly adopted and pertinaciously maintained, was both a devout and erudite Biblical scholar; *Dionysius the Great*, an Alexandrian patriarch, who not only suffered much from pagan persecution, but zealously defended the truth against Sabellianism, even at the risk of being (as it would seem calumniously) accused of having leaned toward the incipient heresy of Arius; and, finally, *Gregory Thaumaturgus*, of whom it is recorded, that on his being invested with the episcopate of Neocæsarea, he found in his populous diocese only seventeen Christians,

and that when he died, he left in it only about that number of heathens.

In the fourth century we meet with *Eusebius Pamphilus*, the celebrated ecclesiastical historian ; *Peter the Martyr*, a pious, learned, and active patriarch of Alexandria ; *Didymus the Blind*, a teacher in the Alexandrian school, who, though deprived of sight at the age of four or five, having learned to read with the fingers by aid of indented letters on a tablet, easily acquired the knowledge of grammar and rhetoric, devoted his attention to philosophy, logic, arithmetic, and music, dictated several works on Scripture, and was a strenuous opponent of prevailing errors in doctrine ; *Athanasius*, also of Alexandria, whose prolonged contest with the Arians was maintained at the price of repeated depositions from the patriarchal office ; *Gregory Nazianzen*, and *Gregory of Nyssa*, who distinguished themselves for their ability in polemics ; and *Ephraim Syrus*, who has left an abundant supply of commentaries, sermons, anthems, and prayers, many of them full of beauty.

The two most brilliant ornaments of that age, however, were Basil and Chrysostom, who are the special boast of the Oriental church. *Basil* was elder brother to *Gregory of Nyssa*, and born at *Cæsarea*, (in *Cappadocia*,) about the year 320. *Mærina*, his grandmother, who had been a hearer of *Gregory Thaumaturgus*, was the first to drop into his heart the seeds of religious knowledge. Having received varied educational advantages, he spent, according to

the custom of the age, several years in a monastery, founded several new monastic institutions, for which he drew up a code of laws, and has since been esteemed the patron of Eastern ascetics. In the year 363, he was ordained in his native place, became a popular preacher, and, after the lapse of seven years, was made bishop of Cæsarea. His firmness and moderation during the Arian controversy were of great benefit to the cause of truth, and helped to allay the rising dissensions between the Oriental and Occidental churches. When the emperor Valens sought to force the opinions of Arius upon all the provinces of the East, Basil unhesitatingly withstood the imperial mandate, and refused to admit to communion such as held those heretical views. Summoned before the prefect to answer for his disobedience, and called on to explain how he durst wish for any other religion than that of his sovereign, he replied that he had nought to fear; that he had no property to lose, save his cloak and a few books; that exile would be no exile to him, since the whole earth belonged to his Lord and Master in heaven; or that if death awaited him, it would only bring him nearer to his God, after whom he longed.\* His popularity served as an effectual shield; the emperor would fain have exiled him, but durst not venture on such a measure; and Basil remained in tranquil possession of his see till his death, on January the 1st, A.D. 379, the anniversary of which is observed as a festival to his memory.

\* Neander's General Church History, vol. iv. p. 96.



Greater still is the fame of John, surnamed, for his eloquence, *Chrysostom*, or "the golden-mouthed." Born, A.D. 347, of a wealthy family at Antioch, he was at an early age bereft of his father; but Anthusa, his young widowed mother, a woman of eminent piety, secluded herself in her own quiet home, that she might devote her entire attention to the training of her infant son. Early discovering in him the indications of uncommon genius, she secured for him the instructions of the best teachers. Under Libanius he studied oratory, philosophy under Adragathus, and at the age of twenty he was able to plead a cause in the forum with extraordinary success. But while he was thus sitting at the feet of heathen preceptors, his careful mother still continued her watchfulness over his soul's interests; and she had her reward, when she beheld his youthful feet turned into the narrow path, and was permitted to find that while he was studying theology under Meletius the bishop, as well as sacred literature under Diodorus, one of the presbyters of Antioch, he was being taught the truth in the love of it, through the blessing of Him who alone teacheth to profit. After her death he gratified his long-cherished wish, by spending a few years among the mountain hermits resident near Antioch, but his health failed through the rigour of his ascetic duties, and he was obliged to return into the town. Here he was at once made deacon, and having after a while been ordained presbyter, he began to preach, which he continued to do for twelve

years to a large auditory with great acceptance—an acceptance, however, which was not purchased by falsely prophesying smooth things, for his sermons were characterized by fidelity and power, as well as by fluency and pathos.

On the death of Nectarius, bishop or patriarch of Constantinople, the vacant see was applied for by so many competitors, that the emperor Arcadius was entreated to silence their clamours by undertaking the presentation of it. Eutropius, his favourite, had just returned from Antioch, full of Chrysostom's praises, and the emperor was at no loss whom to select. He had to proceed cautiously in the matter; for not only would the Antiochenes be likely to oppose their teacher's removal, but it was well known that Chrysostom had, during his mother's life-time, been chosen to an episcopate, and had evaded the proposed honour by concealing himself, an act which he subsequently defended in a work published by him on the high dignity and sacred nature of ministerial duties. To avoid opposition, therefore, Arcadius had him secretly enticed out of Antioch, and conveyed to his new sphere of labour before he was informed of the responsible office assigned him. Thus constrained to accept it, he entered on its avocations with a steadfast resolution to perform them conscientiously and diligently. Retrenching all unnecessary expenses, he gave liberally to the poor, founded hospitals, and attended the sick. But in so doing he gave umbrage to the clergy, who found such an example a reproach to their own

selfishness and indolence. Their animosity was further increased when he found it needful to depose several Asiatic bishops on the charge of simony. Endangered though he was by the growing alienation of his foes, he steadily persevered in denouncing evil wherever he detected it, and by whomsoever committed. It was especially with the wicked empress Eudoxia that he had often to remonstrate for her avaricious and oppressive habits; and she, whenever the stings of her conscience were aroused by any of his public discourses, chose to believe that his animadversions were directed against herself.

About this time there arrived at Constantinople a party of excommunicated monks from Alexandria, entreating his protection against the alleged injustice done them by the patriarch Theophilus. Chrysostom's conduct in this matter appears to have been unimpeachable. He received them with expressions of pity, undertook to mediate in their behalf, lodged them with hospitality, but declined to receive them to communion while under the anathema of his brother patriarch. The tongue of malice, however, was at work; Theophilus was told that Chrysostom had set at defiance the sentence of excision; the lie was believed, and that patriarch became his determined enemy. Chrysostom was cited before an irregular council, which, for the sake of greater security, was not held in but near Constantinople, at a suburb of Chalcedon called "The Oak." Forty-six charges were brought against

him, some of a trifling nature, others entirely false, and others that were to his credit rather than his shame. One accusation indeed was, that he had called the empress a "Jezebel." Such an expression, had he used it, must be regarded as unjustifiable in itself, how much soever it might be in accordance with the truth. There is no positive evidence that the obnoxious epithet actually fell from his lips; but it is possible, as he certainly dealt too much in personalities. On his refusal to present himself before an illegally constituted synod, they passed on him a sentence of deposition and exile. This was more easily pronounced than executed. The people had flocked round his abode, and they kept guard over it day and night. Chrysostom was unwilling to abandon them of his own accord, and therefore tarried in their midst. But when, after having addressed to them one of his warm and impassioned orations, he found their spirits so inflamed that violence was likely to ensue, he considered it his duty to resign himself to his enemies, who conveyed him to Bithynia. But not many days had elapsed before he was suddenly recalled. An earthquake which had aroused the empress's guilty fears, and the growing excitement of the populace which terrified the weak-minded Arcadius, led them to invite him back to his post, where he was received by the multitude with every demonstration of heartfelt joy. He delivered to them on this occasion, at their urgent entreaty, a beautiful extemporaneous discourse in the

ensuing strain: "What shall I say, or how shall I address you? Blessed be God. This I said when I departed; these words I again take up. Yea, when in exile, I did not cease to use them. You remember I set Job before you, and said, The name of the Lord be blessed for ever. These I left with you as my farewell words; these I take as my words of thanksgiving: Blessed be the name of the Lord for ever. The occasions are diverse, but the praise the same. Driven away, I blessed him; returning, I bless him. The occasions are opposite, but the end is one, both of winter and of summer; namely, the fertility of the field. Blessed be God who permitted us to depart; blessed again be God who has called us back. Blessed be God, who permits the storm; blessed be God, who dissipates the storm, and makes the calm."

The truce between Eudoxia and the patriarch lasted only two months. The dedication by noisy heathenish festivities of a statue erected in her honour, and that in close proximity to the Episcopal church, led to a dispute between them. What may have passed on the subject in private is not known; but it is too true that Chrysostom's warmth of temper led him publicly to break forth in invectives against this new "Herodias." The former sentence of banishment was revived, and he was removed to the distant city of Cucusus, in Armenia. Here many trials awaited him in the cruelty of his enemies, the isolation of his life, and the failure of his health; but we may believe that

they were over-ruled to the softening of his spirit and the sanctifying of his heart. Forced from his people, he did not cease to care for them; and driven into banishment, he did not deem the usefulness of his days cut short; but maintained a brisk correspondence, exhorting the faithful, directing the active, animating the disconsolate, and establishing missions among the Persians and the Goths. The deep interest taken in the exile, and the intense sympathy manifested for him, only exasperated his enemies, who determined on placing him in a locality more inaccessible. Having selected the town of Pityus, on the most distant shore of the Euxine, they were conducting him thither on foot with his head uncovered under a burning sun, when he sank from exhaustion on the way. He was carried to an oratory near at hand, put on white garments—the schema, probably, or angelic habit, which monks usually wore at dissolution, or in some cases for years before death, and which betokened their having done with all sublunary things)—then received the eucharist, uttered a fervent prayer, which he closed with his favourite motto, “Praise be to God for all things,” after which, having crossed himself according to the manner of his church, he peacefully expired. His age is variously stated, but he must have been about 60 or 62. His remains were interred at Comana in Pontus, where he died; but they were removed to Constantinople thirty years subsequently.

His writings are very valuable, comprising

hundreds of sermons, orations, and letters, as well as a few treatises; they all exhibit the clearness of thought, the perspicuity of expression, the richness of illustration, the appropriateness of imagery, which characterized his discourses. Another of his oratorical beauties has been pointed out in the fact that his addresses always evinced "great alternation of manner,—the gentle and the forcible, the grave and the sprightly, the towering and the lowly, entreaty and rebuke, warning and consolation, so intermingled and so skilfully expressed, that the hearers' hearts were seized at every point, and all the powers of their souls most vividly challenged." \* It is no wonder that his auditors pressed toward the innermost part of the church to catch every word he uttered; but it is to be regretted that in the sanctuary they should have manifested their enthusiastic admiration by the clapping of hands, the waving of handkerchiefs, and the acclamations of applause. The preacher was inwardly gratified for the moment, but deeply pained upon reflection; and hence his earnest but vain entreaties that they would desist from so unseemly a practice, and exhibit their approval for the future by acts of reformation. It was a grief to him to find that some who applauded most vehemently, were the least influenced by the truths uttered—a fact which should lead us well to search our own hearts, lest our interest in public discourses be found, like theirs, to have been a false flame that

\* Bibliotheca Sacra. Nov., 1847.

burns brightly for a while, but yields no vivifying warmth. The intellect may be fed, the taste gratified, the imagination roused, and the sensibilities stirred ; while the inmost heart, the spring of action, remains unmoved and untouched.

The specimens given of Chrysostom's oratorical powers necessarily suffer from translation ; but we may quote a few. It is remarkable that he should at any time have been found complaining of a thin audience ; but once when he had to address himself to this task, he did it with consummate tact. Knowing the human heart well enough to be aware, that those who are present never feel either edified or interested when scolded for the deficiency of such as are absent, he adopted this strain :—" When I look over your thin assembly, and observe the flock becoming smaller at each meeting, I am both grieved and rejoiced ; rejoiced for your sakes, who are present ; grieved on their account, who are absent. For you are indeed worthy of praise, in not yielding to negligence by reason of the smallness of your number ; and they are open to censure, as not being excited to a cheerful attendance by your zeal. I therefore congratulate you and commend your zeal, because their backwardness does you no injury ; them I pity and weep over, because your promptness does them no good. Nor have they listened to the words of the prophet [psalmist] who has said, I would rather have the lowest place in the house of God than to dwell in the tents of sinners. He did not say,



I would rather *dwell* in the house of my God—nor, abide—nor, enter—but, I would rather have the lowest place. It is a privilege to me to be put even among the last; I am satisfied with this, he says, if I may be thought worthy even to stand on the threshold; I esteem it a signal favour, if I may be numbered even among the last in the house of my God. Affection makes the common Lord to be *his* Lord peculiarly; such is the power of love; in the house of *my* God!”

Beautifully does he say in illustration of the Christian's view of death: “When a man is about to rebuild an old and tottering house, he first sends out its occupants, then tears it down, and builds anew a more splendid one. This occasions no grief to the occupants, but rather joy. For they do not think of the demolition which they see, but of the house which is to come, though not yet seen. When God is about to do a similar work, he destroys our body and removes the soul which was dwelling in it, as from some house, that he may build it anew and more splendidly, and again bring the soul with greater glory into it. Let us not therefore regard the tearing down, but the splendour which is to succeed.”

With one more citation we must take our leave of Chrysostom:—“The rich man died, and was buried; Lazarus also departed—for I would not say died. The rich man's death was indeed a death and burial; but the poor man's death was a departure, a removal to a better world, a passing from the arena to the prize,

from the sea to the haven, from the line of battle to the trophy, from toils to the crown. They both departed to the scenes of truth and reality. The theatre was closed, and the masks were laid aside. For as in a theatre disguises are used at midday, and many appear on the stage acting a borrowed part, with masks on their faces, reciting a story of ancient times, and representing deeds of other days; and one comes forward as a philosopher, not a philosopher in reality,—another a king, though not a king, but only assuming a royal appearance on account of the part he is to perform,—another is a physician, but has only a physician's dress,—another is a slave, who is really a free man,—another a teacher, while yet he knows not his letters; none of them are such as they appear to be, but are what they appear not. For one appears a physician who is not a physician, or a philosopher having his hair under his mask,\* or a soldier having only a soldier's dress. The aspect of the mask deceives; nature, however, the reality of which seems to be transferred, is not belied. So long as the delighted spectators keep their seats, the masks remain; but when evening comes on, and the performance is ended, and all leave the place, the masks are taken off, and he who on the stage was a king, is out of the theatre nothing but a brazier. The masks are laid aside, the deception vanishes, the reality appears. He who within was a freeman, is found without to

\* "The philosophers were in the habit of having their hair cut close."

be a slave; for, as I said, within is deception, without is the reality. The evening overtook them, the play was ended, the truth made its appearance. So it is in life, and at its close. The present state of things is a theatrical show; the business of men a play; wealth and poverty, the ruler and the subject, and such like things are representations. But when the day shall have passed, then that fearful night will have come—rather, I should say, the day will have come, for night it indeed will be to the wicked, but day to the righteous—when the theatre will be closed, the masks thrown off, when each one shall be tried and his works; not each one and his wealth—not each one and his office—not each one and his dignity—not each one and his power—but each one and his works!”

Passing over the fifth and sixth centuries, we come to *John of Alexandria*, whose beneficent administration gained for him the surname of “the Almoner.” His care of his flock was truly paternal; he suffered no offence to pass unreprieved, and yet so mild was his spirit that none thought of resenting his rebukes. At times his mode of reproof was peculiar. Having, for example, observed that during the celebration of the eucharist most of the congregation were in the habit of leaving as soon as the Gospel had been read, he one day, to their great amazement, did the same. When their attention had thus been excited, he calmly said, “My sons, where the sheep are, there the shepherd ought to be. It is for your sakes I go to the church; for my own part, I could

celebrate the office at home." The offence being persisted in, the patriarch repeated his symbolic lesson; and thereby the practice was effectually corrected.\* One abuse which he earnestly sought to remedy was the harsh treatment of oppressed slaves. He was wont to summon their owners to his presence, and address them with such remonstrances as these: "God has not given us servants that we should beat them, but that they should serve us; perhaps even not for this end, but that they should receive their support out of the means which God has given us. Have you, his master, more limbs than he? Have you another soul? Is he not in all things like yourself? For his sake were heaven and earth, the sea and all that in them is, created. No less true is it that the angels minister to him; that for his sake Christ washed the disciples' feet; that for his sake he was crucified; and for his sake endured all other sufferings." "What right," he would ask, "has man to purchase him who was created in the image of God, and who has been so honoured by God?"† The patriarch attested the sincerity of his words by the generosity of his deeds; for whenever he found that such remonstrances had been unavailing to effect any improvement in a serf's condition, he purchased that slave for himself, and gave him freedom.

But there were other claims which pressed upon him, and for which he had to draw upon

\* Neale's "Patriarchate of Alexandria."

† Neander's "General Church History," vol. v. p. 127.

the funds of the church. The time of his patriarchate was one of general and varied distress. The Persian army, under Chosroes, having overrun Syria and Palestine, and carried captive a patriarch named Zacharias, as well as many of his flock, John sent a large sum of money for their redemption, and provided also for the support of numerous refugees who had come to Egypt for shelter. At this very time, too, a famine prevailed, and the Alexandrians themselves were in need of aid. Daily did the patriarch feed 7,500 of their poor. But at length the ecclesiastical coffers were drained, and still there was a constant influx of destitute fugitives. What was to be done? In this moment of emergency, one of the rich men of the city came forward and offered an immense sum of money on condition that John would no longer refuse to admit him to deacon's orders. But there was an obstacle in the way; he had been twice married; and the Greek church, though it does not enjoin celibacy on its clergy, peremptorily forbids them to contract a second matrimonial alliance.\* The patriarch was in a strait; the offer was well-timed; and he who would have rejected with scorn all the temptations of lucre for himself, hesitated when the pecuniary advantage was to be accepted or declined in behalf of starving thousands. The struggle ended in his rejection of the bribe; and however lightly we may think of the ceremonial scruple, we may not overlook the triumph

\* This prohibition is founded on a misunderstanding of 1 Tim. iii. 2.

of moral heroism which led him to resist the temptation for the sake of what he supposed to be the path of duty. He acted up to the degree of his knowledge, and that not without a painful sacrifice of the generous feelings of his heart. He may, indeed, have forgotten that God requires mercy and not sacrifice; but he seems to have been actuated by faith in Him who feedeth the young ravens when they cry, and who will direct the paths of those who honour him in all their ways.\* His hope was not put to shame; for though we cannot invariably form a right judgment of an action from its immediate issue, yet it is interesting to know that in the course of a few hours a large supply of corn was unexpectedly sent him in vessels from Sicily. His labours closed about the year 620, and he was buried at Amathus, in his native isle of Cyprus; but his remains were removed, first to Constantinople, then to Buda, thence, in 1530, to Posen, and magnificently enshrined in 1632. It was from the old church of St. John the Almoner, in the holy city, that the Hospitallers of St. John of Jerusalem originally took their designation, though the new edifice, afterwards erected by them, was dedicated to John the Baptist.

The eighth century brings into notice *John Damascenus*, of whom we have few historical particulars, but who is celebrated not only as the chief theological writer of the exclusively

\* Apart from the ceremonial scruple, he not improbably viewed the mere fact of the party offering money to obtain admission to a sacred office as proving that he was unworthy of it.—ED.

Greek school, but also as the founder of systematic divinity. Born at Damascus, and educated by the hymnographer Cosmas, he succeeded his father as privy councillor to the Saracen caliph. An act of severity committed towards him by that potentate, induced him to retire to his preceptor's monastery of St. Sabas, near Jerusalem, where he spent the remainder of his days in authorship. His chief work, in four volumes, is in explanation of the "orthodox faith," and is esteemed among the Greeks a standard authority. His minor treatises are principally in defence of iconolatry, and in confutation of heretics.

The brightest ornaments of the ninth century were *Cyril* and *Methodius*, the apostles of Bulgaria and Great Moravia. They were natives of Thessalonica, and sons of a Greek nobleman, called Leon. The elder was Constantine, who shortly before his death took the monastic name of Cyril, by which he is best known, and who, on account of his learning, was surnamed "the philosopher." Their first mission was probably to the Khazares of the Taurida. Subsequently Methodius, being a good artist, was invited by the Christian sister of the Bulgarian prince Bogoris, to execute some paintings for that monarch; and having drawn a vivid representation of the last judgment, his explanation of it so impressed the pagan, that he embraced the new religion himself, enforced its reception on his people, and assumed the baptismal name of Michael, after the then reigning Greek emperor—Cyril administering the rite.

The two brothers were also sent among the Slavonians in Moravia, at the earnest request of the rulers Rostislav and Sviatopolk. Their land had been nominally Christianized by the Franks under Charlemagne ; but the prevailing ignorance was very great, and the various teachers who came from other lands only perplexed the people by the endless diversity of their opinions. Desiring to maintain a political alliance with Greece, the Moravian princes applied to the emperor Michael for translators of the sacred books. " We do not understand," they said, " either the Greek or Latin language. Some teach us one thing, and some another. Therefore we do not understand the meaning of the Scriptures, neither their import." The labour of these missionaries in their new sphere was arduous, but important. The first step was to acquire the spoken language ; the next was to invent an alphabet, formed upon the basis of the uncial Greek characters ; and then to teach the newly made written language to the people. First the Gospels and Acts were translated ; after which the Psalter, and some other Scripture books, and finally the liturgic service, were rendered into the Slavonic. This last measure excited the jealousy of the Romish church, which, from political causes, had been gaining influence in the land ; the pope consequently called Cyril and Methodius to account for such an innovation. The summons was immediately obeyed ; for the final breach between the Oriental and Occidental communions had not yet taken place, and the two brothers cared more



for the interests of the church at large than for any particular section of it. The pope was for the time easily satisfied by the arguments of Methodius ; but the Western clergy continued to oppose his labours. The time and place of his death are unknown. Of Cyril it is affirmed, though on somewhat uncertain authority, that he died at Rome. The results of his toil remain to this day ; a modified form of the Cyrillic alphabet being still employed in the Russian service-books, and the subjects of the czar still reading the word of God in the Slavonic language into which Cyril was the first to translate a portion of it.

One peculiar feature of the following centuries was the decrease of erudition among the ecclesiastics, coupled with a remarkable succession of learned emperors. Basil the Macedonian, Leo the Philosopher, and Constantine Porphyrogenitus, found time to publish numerous works, not on jurisprudence only, but on religious festivals and other cognate themes. Anna Comnena, in her day, (like Eudocia in the fifth century,) was an authoress, and a royal lady of superior attainments. But theological writings had become comparatively few in number and small in value, *Theophylact of Bulgaria*\* and *Theodore Balsamon* being the only religious writers of any note.

\* This good man, who flourished in the eleventh century, and wrote commentaries on the minor prophets, and on nearly all the books of the New Testament, must not be confounded with the dissipated Theophylact of the century preceding, whose chief delight was in his stud of two thousand horses, whose main care was to supply his steeds with nuts and fruits

The most distinguished author of the thirteenth century was the Jacobite maphrian, *Gregory Abulpharagius*, or Bar-Hebræus, who, though a sectary, may not undeservedly be ranked among the Greek worthies, since we are told by Gibbon that "his funeral was attended by his rival the Nestorian patriarch, with a train of Greeks and Armenians, who forgot their disputes, and mingled their tears over the grave of an enemy." He was of Jewish extraction, and born at Malatia, in Armenia, A.D. 1226. His parents having, at the approach of the Mogul forces, fled to Antioch, he was thus brought into contact with the Syrian Jacobites, and became successively monk, bishop, and primate. His attainments were great and diversified; he could write with ease in Syriac and in Arabic, in prose and in poetry, on history and on divinity. His chief work is his condensed universal history, brought down from the creation of the world to a period within five years of the author's death. But we meet with a higher commendation of him when it is stated, that "his best book was his life, in which love to God and charity to man were blended together as the shining light, which shineth more and more unto the perfect day."

*Gennadius*, patriarch of Constantinople, probably the same with George Scholarius, published (in 1453) a confession of the Greek

steeped in wine, and who was known to suspend the celebration of mass for the sake of a favourite mare. Both prelates were natives of Constantinople, of which the latter was patriarch; but Theophylact, the commentator, was archbishop of Acris, in Bulgaria.

faith, which has been held in high estimation, though it never received a formal sanction by any ecclesiastical assembly. The confession drawn up by *Peter Mogilas*, bishop of Kieff, was, when translated into Greek, submitted to the œcumenical patriarchs of the east; and having undergone a few corrections, it received their full approval at the council of Jerusalem. It is written in the form of question and answer, and is divided into three sections, entitled, Faith, Hope, and Charity—the favourite divisions of systematic theology among the Greeks. *Platon's* "Summary of Christian Divinity" has received no direct patriarchal sanction; but it is very highly thought of, and has been translated into eight languages.

The Russian is that section of the Oriental church which has now most opportunity for cultivating literature; but the censorship of the press necessarily proves a great restriction to that freedom of thought and expression which is requisite for the full development of genius. Hence the theological efforts of the Slavic literati at the present time are mainly limited to translations of the Fathers, which, however, are both executed and edited in a first-rate style.

Another hindrance to the rise of able religious writers in the Greek communion of our day, is its deplorably low spiritual state. While it is true that vital piety may exist, and in individual cases be known to flourish, even in the midst of an organization encumbered with vain shows and accumulated formalisms, yet, as Protestants, we hold that such an organization is

adverse to its growth. Hence, when we look to the Eastern church, we behold a valley indeed full of dry bones—severed, too, and scattered, as we are about to see ; and whatever shaking, or whatever outward union, may be effected among them, it will not be till the Spirit of the Lord breathe upon them that they will vitally unite, and arise to spiritual life and vigour.

## CHAPTER VI.

## HERETICS AND SECTARIES OF THE GREEK CHURCH.

“ Verily, there is nothing so true that the damps of error have not warped it ;

Verily, there is nothing so false that a sparkle of truth is not in it.”

TUPPER.

WE have had occasion, in the preceding pages, to make frequent mention of several large bodies of professing Christians, who for the most part follow the Greek ritual, but have been excluded from the pale of the Eastern church. Some of their minor differences in mere matters of ceremony have been adverted to; but it will be needful to describe the nature, and account for the origin of those particular doctrines which have caused their excommunication as heretics.

It is easy to trace the influence of the Alexandrian school of philosophy upon the early theology of the Orientals; and the Gnosticism of the first two centuries, which taught that our Saviour was an Eon, or emanation from the Deity, something more than human, yet something less than Divine, laid the foundation of many of the doctrinal errors that subsequently arose. The church of Antioch was disturbed

in the third century by the speculations of its patriarch, Paul of Samosata, who taught that Christ was born a mere man, but that the Logos, or Divine Wisdom, so descended on him, that he might, in a qualified sense, be considered as God ; but his notions were adopted by a party very insignificant in numbers, and he was deposed from office by a synod assembled in A.D. 269. Arius, in the century ensuing, went a step further, expressly maintaining that the Son of God was essentially distinct from the Father, having been created by him, and being, therefore, inferior to him both in nature and in dignity. This schism, though it took its rise in the church of Alexandria, and gained occasional triumphs in that patriarchate, was condemned alike by the Greek and Romanist bishops, in the council of Nice, A.D. 325.

The agitation caused by this controversy led to other errors in an opposite direction. Filled with zeal, Apollinaris, bishop of Laodicea, "manfully asserted the Divinity of Christ against the Arians, but by philosophizing too freely and too eagerly, he almost set aside the human nature of the Saviour," believing that his Divine nature took the place of a human soul. This subject also occupied the attention of a council, and the new heretic was denounced at Constantinople, A.D. 381.

The sect of the Apollinarians, who have since disappeared, were chiefly known in Syria, where they attracted the special observation of Nestorius, bishop of Constantinople, but a Syrian by birth. Shocked at the views to which we

have just referred, he was studious to inculcate the necessity of carefully discriminating between the actions of Christ as the Son of God, and those which were performed by him as the Son of man. There is no doubt that to a certain extent this may be safely and profitably done. We find, for example, in one of the Nestorian offices for public service, an interesting selection of above thirty couplets of contrasted incidents from the Gospels, on this wise: "He was in the bosom of his Father before the worlds, from everlasting, He being truly God. He came to us in the fulfilment of time, took our body upon him, and therewith redeemed us, He being truly man. . . . He was weary from walking, sat by the well, and asked water of the Samaritan, He being truly man. He revealed her secrets, and told her of all her hidden and open actions, He being truly God. . . . He wept and shed tears for Lazarus, and inquired for the place of his grave, He being truly man. He called and raised him from the grave by the power of his Divinity, He being truly God," etc. Important as it is to investigate all these proofs of his absolute Divinity, and his no less positive humanity, we must nevertheless bear in mind that the Scriptures do not maintain the distinction with anything like formal precision. The apostles did not scruple to speak of "the church of God, which He hath purchased with *his own* blood;" while, on the other hand, Jesus himself said, "What and if ye shall see *the Son of man* ascend up where *he was* before?"

There was at least an apparent forgetfulness of such passages as these in many of the statements which Nestorius made; and how reasonable soever may have been his opposition to the Virgin's being called "Mother of God," instead of "Mother of Christ," the expressions he used were such as laid him open to the accusation of maintaining that there were two distinct persons, as well as two distinct natures, in the incarnate Redeemer. For this error he was tried and condemned by the council of Ephesus, A.D. 431—or rather by his adversary, Cyril of Alexandria, who impatiently opened that council without waiting for the arrival of the other patriarchs. Nestorius always denied the charge of holding the sentiments in question, but he would not retract any of the assertions that had given rise to it.

Before proceeding to notice the further errors which these speculative controversies originated or developed, we must advert to the NESTORIANS, who constitute the most ancient of the existing Christian sects. Though taking their name from Nestorius, reverencing his memory, and advocating his theory, they uniformly deny that they borrowed their opinions from him. On the contrary, they assert that their religious views were of a far more ancient date, and that their interest in him is attributable only to the coincidence between his tenets and their own;—that they received their doctrinal teachings from the apostle James, and that they were first called Nestorians by an enemy, Dioscorus of Alexandria. Barsumas of Edessa, afterwards



bishop of Nisibis, was a great promoter of their interests; and by his influence one of their number was raised (A.D. 498) to the archiepiscopate of Seleucia and Ctesiphon, assuming the title of Patriarch of the East. During the fifth and two following centuries, Nestorianism spread through Persia, Chaldæa, and Syria, penetrating even to India, Tartary, and China. At the present time, its stronghold is in the mountainous districts of Persia, where its adherents are found in considerable numbers.

The national history of the Nestorians need not detain us. It would be out of place here to dwell on the supposition cherished by some, that they are descendants of the (so-called) lost tribes of Israel. Our province is merely to advert to their doctrine and discipline. It is not easy to give a correct account of their notions, so subtle are the distinctions they make, and so lofty the mystery they endeavour to fathom. While believing that in the Saviour there are two persons, a Divine and a human, they contend that the two persons are united under one "aspect," not being commingled, but one dwelling within the other, as in a temple. To trace out their teachings minutely would be only to multiply words without knowledge. Far more in accordance with our feelings is the following extract from their ritual for the service of the Holy Nativity: "The descent [of the Word] is inexplicable, and is beyond the examination of all inquirers; and the union so exalted that no words can express it."

The Nestorians have been regarded by some as the "Protestants of the East," but this position is scarcely warranted by fact. Though their worship is simpler, and their superstition less than that of other Easterns, we have already adduced proofs, that they have yet among them much of mere outward ceremony, and much of self-righteous observance. Nor can we deem it right to accord them the above title while their service-books remain full of miraculous legends in honour of the Virgin.

Their sacraments, the same in number as those of the Greek church, but not identical in kind, are baptism, unction, oblation, (that is the eucharist,) absolution, holy orders, the holy leaven, and the sign of the cross. The importance which they attach to the last of these they explain as connected with the remembrance of the crucified One. Some sentences in their ritual may evidently bear a metaphorical sense; but there are other passages which cannot be thus explained. When it is said, "Angels and men worship thy cross, and carry it in procession in their hands;" or when mention is made of the "sovereign and Divine power hidden in the sign of the cross," the words can be taken only in a literal sense, and therefore encourage a literal adoration of the cross, before which the Nestorians accordingly prostrate themselves, and which they repeatedly kiss. The crucifix, however, has never been admitted by them, and so great is their detestation of image worship, that even the use of historical pictures is discountenanced. Auricular confession is

entirely in disuse. The right of private judgment is a point on which they strongly insist. In the time of Cyril of Alexandria they wrote : " We maintain it is our duty to follow the example of our Lord and his apostles, rather than your sayings. As to your demanding of us to receive the sentences which you have drawn up, be it known unto you, that these must either be in accordance with the gospel, or opposed thereto. If the former, we have already received and do revere the gospel, and need not receive it a second time from another quarter ; if the latter, it is not right we should receive them."

The human authority they recognise is that of their patriarchs, who have usually been two in number. The original patriarchate, which had its seat first at Seleucia, then at Bagdad, and ever since at Mosul, is the succession of the Mar Elias, the patriarchs of the plains, whose authority extended even to the Arabian Nestorians, and was held in reverence by the Christians of St. Thomas in Malabar. The second succession, that of the Mar Shimoons, (or Simeons,) the mountain-patriarchs, whose seat is established at Oroomiah, was originated in 1551, under the auspices of pope Julius III. After having continued to own the supremacy of the Roman pontiff till the middle of the seventeenth century, they renounced their communion with the West ; and pope Innocent XI. appointed a third patriarch, Mar Yoösef, (or Joseph,) who resided at Amida or Diarbekr. There were, however, only five in this new

line, which was discontinued on the submission of Mar Elia to the papal jurisdiction in 1778. The term "Chaldæans," which was formerly esteemed a synonyme for Nestorians, is now appropriated only to those of the latter who have embraced the Romish faith, and who are, for the most part, found in the neighbourhood of the Tigris.

A singular corruption has found its way into the Nestorian body, inasmuch as its patriarchate is made hereditary. The general rule now is, that the office should descend from uncle to nephew; or, where there is no nephew, to a younger brother.\* A necessary qualification, both for the patriarchal and episcopal offices, is that the candidates should observe celibacy and abstain entirely from meat. If destined to the office, they are to be brought up from childhood without partaking of animal food.

The number of the Nestorians was stated, in 1841, to be about a hundred and forty thousand. We have already alluded to the noble stand made by the Nestorians against papal encroachments. On the other hand, the American missionaries and English clergy who have visited them, have received from them a cordial welcome, and have found their bishops ready to assist in the establishment of schools,

\* The like practice is observed in reference to the Vladika, or bishop of the church in Montenegro, who is appointed by the Russian czar, and consecrated to office at St. Petersburg, but must be always of the family of Petrovitch. This custom may have arisen, both among the Nestorians and Montenegrines, from the fact of temporal and ecclesiastical authority being vested in the same individual.

as well as to encourage the preaching of the gospel.

The Indian Nestorians, resident in Malabar, who styled themselves the Christians of St. Thomas, formerly belonged to the ancient Syrian church, received their bishops from the patriarch of Babylonia, and probably adhered to the same views and the same observances as those of the modern Nestorians, the main difference being that they had only three sacraments—baptism, the eucharist, and ordination. If report may be credited, it would seem that they have latterly avowed their opposition to Nestorianism, and coalesced with the Jacobites.

This recalls our attention to the consequences which followed the deposition of Nestorius. And here we shall see again how closely the extreme of any truth impinges on the outskirts of error. Eutyches, an abbot of Constantinople, so vehemently opposed the idea of two *persons* in the Christhood, that he was led on to deny also the distinction of the two *natures*, believing the human to be completely lost and absorbed in the Divine. This dogma, which was condemned at the council of Chalcedon, A.D. 451, was asserted again and again in various forms and by several parties, until finally a large body arose, denominated Monophysites,\* who believed the Redeemer to be both God and man, but by such a union of the Divinity with the humanity as to constitute one compound nature. Monophysitism had

\* A name derived from two Greek words, signifying *one* and *nature*.

almost waned away, when it received a powerful impulse from Baradæus, a Syrian monk, and bishop of Edessa, after which revival it produced long and painful contests, especially in the churches of Alexandria and Antioch, in each of which its adherents set up a succession of anti-patriarchs.

Under the general designation of Monophysites are comprehended the four main branches of schismatics from the Oriental church; namely, the Syrian Jacobites, the Copts, the Abyssinians, and the Armenians. The term JACOBITES probably owes its origin to Jacob Baradæus, the second founder of the sect; but those to whom the appellation is given, prefer tracing its origin to the apostle James; and in their turn they contemptuously affix to the "catholic" or "orthodox" Greeks, the epithet of "Melchites," or king-followers, as if to imply that it was imperial influence alone which led them to subscribe to the canons of Chalcedon. The Syrian Jacobites, who are said to number about a hundred and fifty thousand, are governed by a patriarch, (so called of Antioch, but resident at a convent near Merdin,) who, since A.D. 878, has always assumed the name of Ignatius, in memory of Antioch's martyred bishop. Their second dignitary, the primate of Tagrit, resides near Mosul, and is termed a "maphrian,"—literally, fruit-bearer—holding formerly a quasi-patriarchal office with power to consecrate his own bishops, but now equivalent to the ordinary metropolitan.

There are some Romanist Jacobites in Syria,

who have a patriarch of their own at Aleppo. In 1847, the Capuchin friars had to boast that the bishop of Merdin, chief confidant of the Jacobite patriarch, had gone over to the church of Rome; and this example has been followed by some of his flock; but for the most part the Popish emissaries have made but little way. These sectaries are necessarily even more difficult to deal with than the members of the "orthodox" Eastern church, because their Monophysite tenets add a fresh item to the controversy. Hence the Jesuits in the seventeenth century had to complain that with these heretics "nothing would go down but the names of their famous teachers Dioscorus and Barsumas;"\* and that "if you combat them, they only answer by invectives, making the sign of the cross with only the middle finger of their hand, holding at the same time the other fingers closed, in order to make you understand that they acknowledge only one nature in Jesus Christ, and that you shall never make them believe the contrary."

The Egyptian Jacobites are in communion with those of Syria, though differing from them in some few points of ceremonial observance. They are usually denominated Copts, from the locality in which they dwell, and where they are found to the number of a hundred and fifty, or two hundred thousand. Ordinarily they have been more numerous, as well as more prosperous, than the Monophysites of Asia. The

\* Not the Nestorian Barsumas of Nisibis, but a Eutychian abbot of the same name.

see of Alexandria was held for several years by Jacobites, and when the Melchite succession was restored, an anti-patriarch was instituted. This rival office has been maintained, with only an occasional interregnum, to the present time, when it is occupied by one Peter VII. He styles himself patriarch of Alexandria, but, like the Greek patriarch of that city, resides at Cairo. The Jacobites have not only outnumbered the orthodox party, but have generally contrived to gain favour with the successive invaders of the land, from most of whom they obtained a grant of toleration, while the Melchites were oppressed and persecuted. There were seasons when the tables were turned; but, taking the entire range of their history, their sect had a decided predominance.

Some few Moslem observances are adopted by them. Thus they abstain from eating swine's flesh; and, on entering a place of worship, take off their slippers, but keep their turban on the head. It is said that in private they abide more strictly than the other Orientals by the prescribed daily services, which, in reference probably to David's resolution, Psa. cxix. 164, are seven in number. The full form enjoins the recital of one seventh part of the book of Psalms at each service; but there is a shorter form for the lower classes, containing in each of the seven daily prayers, the "Pater" seven, and the "Kyrie Eleison" forty-one times—a string of so many beads being used for the purpose. This service may be gone through while a person is walking, or



riding, or pursuing any ordinary employment.\* It is, however, but too manifest that these Coptic devotions are only matters of outward form; for the people bear but an indifferent character for morality, being represented as "deceitful, sensual, and avaricious."† It is a true saying of an old divine, "Either praying will make us leave off sinning, or sinning will make us leave off praying;" but true only as it respects the real devotion of the heart, while the mere external act of prayer may co-exist with a life of utter ungodliness.

The number of Papal Copts is very few. There are in Egypt four Franciscan establishments, and recently a Popish sisterhood of "the Good Shepherd" has been opened at Cairo. But the Romanists have met with no great encouragement. The Egyptians declare themselves so strongly attached to their own forms and their own faith, that they would as soon turn Mohammedans as abandon their opinions for those of *any* Christian sect. This assertion is but too much verified; the main diminution in their numbers being caused by defections to Islamism.‡

The ABYSSINIANS are not permitted a patriarchate of their own, but are under the

\* In the rest of the Eastern churches, the seven (or, in some cases, nine or twelve) services are observed only in monasteries, and are even there often reduced to three a day, perhaps with a view to Psalm lv. 17. The Greek ritual for daily prayer (at matins, mid-day, and vespers) provides for the book of Psalms being read through once in a week.

† Warburton's "Crescent and the Cross."

‡ The *Nubian* Jacobites, without a single exception, lapsed into Mohammedanism in the twelfth century.

jurisdiction of the Jacobite patriarch in Cairo, even though they are superior to the Copts in number and prosperity; for although tradition asserts Christianity to have been established in Ethiopia through the influence of queen Candace's treasurer, (Acts viii. 27,) yet it is known on good authority that no trace of it was found by Frumentius and Adesius, two Egyptians, who, in the middle of the fourth century, were cast friendless on the Abyssinian coast, but speedily rose to court favour; and when the former came there a second time, invested with the office of bishop, it was under Athanasius of Alexandria that he held his see. As soon as the Monophysite heresy had become predominant in Egypt, it was embraced by the Ethiopians, whose chief prelates ever afterwards received consecration among the Coptic Jacobites. In order to prevent the independence of the Abyssinian church, their metran, or metropolitan, whom they designate "abuna," (literally, "our father,") has never been allowed to ordain more than a limited number of bishops; because had his suffragans ever numbered twelve, they would have had power to institute a patriarch of their own. Their civil monarch is invested with ecclesiastical authority, and has occasionally been priest as well as king. The abuna of Axum, who appears to be now their only bishop, is always a foreigner, is chosen by the Coptic ecclesiastics, is often a layman, and ordinarily very unfit for the office. Not unfrequently does this expatriation fall to the lot of some one uneducated as well as

untalented, and who understands neither the Ethiopic nor the Amharic, neither the sacred nor the spoken language of the people among whom he has to exercise the functions of his office. Hence, in consecrating priests, which he does by thousands on his first arrival, he must necessarily be wholly ignorant of the character and qualifications of the men whom he admits to ordination.

The Abyssinian Christians are estimated at about a million; their churches and monasteries are said to be so numerous, that it is impossible to sing in one of them without being heard in another, and perhaps in several. Their religious creed and customs are, in the main, similar to those of the Copts, save that they adhere to some Jewish institutions, such as the seventh-day sabbath, the rite of circumcision, and the distinction between clean and forbidden meats. The origin of these peculiarities is accounted for on the supposition that many of those Ethiopians who first embraced Christianity had previously been made Jewish proselytes, through the example of Hebrew colonists settled among them: their continuance is explained in the Confession of the Abyssinian faith, drawn up by the emperor Claudius, "not as an observance of the Mosaic laws, but only as a human custom." Unlike other Easterns, they repeat baptism every year, and administer the eucharist to none under twenty-five years of age; while, in the latter ordinance, they observe a marked respect of persons, giving larger portions of the bread to individuals of higher rank. They

entertain some notions of purgatorial torment, though but indefinitely.

The Romanists tried hard to gain a footing among this people, and had at one time well nigh succeeded. In 1538, the pope, taking advantage of the Portuguese alliance with the Ethiopian ruler, consecrated Bermudes to the metranate; but, on the accession of Claudius to the Abyssinian throne, the claims of the papacy were repudiated, Bermudes was imprisoned, and a rightful abuna obtained from Alexandria. The Jesuits now appeared on the field. In 1555, Rodriguez, the disciple of Loyola, opened the mission, but was speedily dismissed. Oviedo held private and public disputations with the emperor Claudius, but to no purpose; for it stands on record concerning the monarch, that "the more he knew of Popery and its ways, the less he liked it." His successors being equally averse to the Jesuits, and more intolerant, the latter could enter the kingdom only in disguise; but, when detected, they were invariably subjected to imprisonment or to death. In 1603, however, Peter Paez, who on his first arrival had undergone a seven years' incarceration, ventured to return; and finding the reins of government held by Za Denghel, a weak-minded prince, he was able to work his way unmolested. Admitted subsequently to court, his persuasions won over the king himself as a proselyte to Rome. No sooner, however, had the sovereign ventured to enforce the abrogation of the Jewish sabbath, than he fell a victim to the fury of his subjects. A later monarch, Susneus, or, as he

was called after his enthronement, Seltam Sagued, came under the influence of Pedro Paez, publicly made a solemn abjuration of the Abyssinian faith, and persecuted all who continued to hold the Monophysite creed. But when Alphonso Mendez became the envoy of the Jesuits, his violent measures so exasperated the nation, that Sagued, though victorious over the insurgents, saw the necessity of fully restoring the ancient ritual; and his son Basilides had to dismiss the Jesuits and Portuguese from his dominions as disturbers of the public peace.

While Mendez was wending his homeward way, he fell in with Peter Heyling, a pious and well-informed Lutheran from Lübeck, who was accompanying a newly consecrated abuna from Alexandria to Axum. The Protestant and the Papist held a public dispute, in which the former gained the field; and the latter wrote word to the pope, that the arrival of such a heretic in Ethiopia would be most pernicious. Heyling was well received by the Abyssinians; he interested himself in the welfare of the people, and became the king's prime minister of state; but we do not learn that he was able to shake the deeply rooted attachment of the natives to their long-cherished opinions. It is evident, however, that as far as the popular disposition is concerned, the Reformed would be more likely to succeed among them than the Romanist cause. In 1830, Dr. Gobat, the present bishop of Jerusalem, when prosecuting a missionary journey in Abyssinia, not only found a cordial welcome, but was repeatedly

solicited to undertake the office of abuna. Whether he could have accepted it, or even whether it could have been bestowed upon him, seems very doubtful; but the bare fact of such an offer, had it been really as some regard it a mere Oriental compliment, serves to demonstrate that Protestantism would have to contend in that quarter neither with inveterate hatred nor suspicious jealousy.

The church of ARMENIA, which had been revived, if not first planted, in the fourth century, by Gregory the Illuminator, remained in communion with the Greeks till after the decrees of Chalcedon, when their extreme aversion to the Nestorian views, which were spreading so fast in their immediate vicinity, led them to adopt Eutyechianism. Several attempts were made to effect their reunion with the Greek church, but every new endeavour to soften down or explain away the mutual difference was ineffectual. The temporary reconciliation, in the time of Photius, soon ended in a renewed schism, for though there were Armenian bishops admitted to the sixth and seventh œcumenical councils, fresh matters of dispute arose in reference to ceremonials. In later times, the Eastern church has been in too depressed a state to put forth any effort for the reclaiming of her sectaries; but there is now every prospect that, through the influence of Russia, a reunion may ere long be accomplished with the Armenians, which, if effected, will be an important accession to the Oriental body.

Between the Jacobites and Armenians there was, in the eleventh century, a passing show of union, founded on their common abhorrence of the Melchite doctrine. The name of Chalcedon, as their watchword and their battle-cry, allowed them to stand side by side in the conflict. But so soon as the heat of the contest subsided, and they had leisure to bethink them of their separate colours, all fraternal communion was at an end—the Armenians being followers of Eutyches rather than of Baradaeus, and, consequently, believing the Divinity and humanity of the incarnate One to have been joined in one single, not in one compound nature.

There are three patriarchates among the Armenians. The highest dignitary is the catholicos (or patriarch) of Etchmiadzin,\* who has under his jurisdiction the whole of Turcomania, or Armenia Major. The next in rank is the catholicos of Sis, a city in Cilicia, who has a limited province in Syria and the south of Anatolia. The third catholicos, that of Aghtamar, an island in Lake Van, holds his sway over Koordistan with something of dubious authority—the title, which was at first self-arrogated in 1114, having been unrecognised for nearly two centuries, and being regarded still with some degree of invidious feeling. There are some minor patriarchs; one, for example, at Constantinople, who presides over Turkish Armenia; another at Jerusalem, for

\* Subject to Russia since 1828, this catholicos is now appointed by the czar, and has under him a synod and an imperial procurator.

the Armenians of Palestine; and yet another at Kamenietz, for those in Russia and Poland.

Through the changing fortunes of war, and through the claims of mercantile interests, the Armenians have been scattered throughout many lands, so much so indeed that, as respects their dispersion, they are ranked "second only to the Jews." Their entire number is computed by themselves at nearly four millions. Their traders are among the wealthiest and the most liberal in the commercial world. Literature has also been promoted among them. At most of their principal stations they have a printing-press; from the one at Etchmiadzin issue splendid editions of the Armenian Bible; and copies of Scripture are freely distributed among the people. Their earliest version, translated during his fifty years' primacy by their patriarch Isaac the Great, conjointly with Miesrob, the inventor of their written character, dates from the commencement of the fifth century, and is considered of great value. It is in the island of St. Lazaro, near Venice, among the half-Romanized fraternity of the Melchitarites,\* that the greater part of their ancient manuscripts and literary treasures are to be found; but wherever Armenian churches are opened, schools are established, and scientific pursuits encouraged: hence they rank very high as an intelligent and influential people.

The approximation of this sect to the Romanists in minor details of ceremony and of vesture, caused the occasional efforts of the

\* So called from Melchitar, their founder.



Papacy to meet with partial encouragement, and led to the formation of a Papal Armenian church. In the Turkish empire, there are forty-five thousand Armenian Uniates, besides others in Italy, Hungary, and Russia. Recently the labours of Protestant missionaries in Turkey and Asia have been crowned with especial success among the members of this sect; but on this we will dwell more at large hereafter.

It is no matter of astonishment that when so large a secession from the Eastern church was wrought by the wide-spread doctrine of Monophysitism, many attempts were made to devise a scheme whereby Christian unity might be restored. But the renewed effort to speculate on what is and what must be to us a mystery, only worked a result contrary to that desired, by contributing to the rise of the Monothelites, who thought to reconcile the contending parties by advancing the hypothesis that our Lord possessed but *one will*. This sect was condemned at the council, held A.D. 680, at Constantinople; but their views are said to have been adopted and long held by the followers of Maro, a monk of Mount Lebanon. As the Maronites belong to the communion of Rome, it would be out of place to enter them on our list; but it is needful just to remark that in many points they follow the Greek ritual.

In the seventh century an interesting sect, called the PAULICIANS, arose in the countries adjacent to Armenia. The origin of their name

is involved in some uncertainty; and it is a little difficult to ascertain their real tenets from the *ex parte* statements of such as have written against them. They may, perhaps, have been slightly tinged with Gnosticism, but certainly not to the extent alleged by their enemies. It must be owned that zeal against the superstitions that prevailed around, leading them to the opposite extreme, induced their rejection of baptism and the Lord's supper. They adopted likewise an allegorizing system of Bible interpretation. But on the great questions now at issue between Greeks, Romanists, and Protestants, they seem to have held enlightened and Scriptural views. They denied Papal supremacy, priestly domination, traditional rule, mortuary prayers, creature-invocation, and the adoration alike of relics, images, pictures, crucifixes, and crosses. They had to endure for conscience' sake a great fight of afflictions. Again and again did persecution try their constancy, and martyrdom thin their ranks. In the ninth century, some of them took refuge in Bulgaria, and aided in spreading through that benighted land the light of Christian truth. At a later period most of them were forced to emigrate, and passing westward they so diffused their notions as to draw away from the Romish church the Cathari of Italy, and the Albigenses of France. In Bohemia, too, they paved the way for the Reformation, facilitating the subsequent labours of Huss. From the Paulicians also originated the Greek sect who arose in Bosnia in 1197, and who, under the name of

Bogomili,\* have continued there amidst many vicissitudes, now patronised and anon persecuted by the reigning powers.

There were a few Greek fanatics, whose names are too noted to allow of their being passed by in silence, but whose followers were not so numerous as to justify a minute detail of their peculiarities. Simeon Stylites, for instance, (who, in order, as he said, to be nearer heaven, took his station on the top of a column, three feet in diameter and six cubits high, then on a second of twelve cubits, then twenty-two, then thirty-six, and at length forty cubits in altitude, standing day and night, alternately preaching and praying, for seven-and-thirty years,)—had his admirers and even imitators in the pillar-saints of succeeding ages.

In the fourteenth century, the monks of Mount Athos gave it out that by entire abstraction from all terrestrial contemplations, they could not only become clothed with a Divine radiance like that which surrounded our Lord at his transfiguration, but that this would be literally, as in his case, an effulgence beaming from within. Strange and absurd this may appear; but surely it is not without its counterpart in those of our own day, who believe that, apart from the aid of Divine revelation, by retreating into the depths of their own consciousness, they may find emanating from the moral sense within them sufficient illumination to guide them safely and comfortably in the

\* That is, implorers of God's mercy. See Sir Gardner Wilkinson's *Dalmatia and Montenegro*, vol. ii.

way everlasting, forgetful that if they give not glory to God, he will cause their feet to stumble on the dark mountains, so that while they look for light they will find only the shadow of death.\* But to return to the Greek monks. Their cause was befriended by many supporters, and among them by Palamas, archbishop of Thessalonica, from whom arose the term "Palamite controversy," to designate the subtle and fruitless disputes which ensued concerning the nature of the light on Mount Tabor, and the nature of Him who is the Father of lights, and who dwelleth in the light that is inaccessible.

In Russia there are as many as twenty various sects, comprised under the general name of Raskolniks, or schismatics, amounting in all to about five millions. The chief cause of dissension was the correction of the service-books in Nikon's time, many having adhered to the ancient ceremonies, and calling themselves STAROVERTSI, or believers of the old faith. They possess between twenty and thirty monasteries, in which the old manuscripts and church-books are being constantly transcribed. The eucharist they never celebrate; and baptism is administered only at the approach of death, apparently from an idea that such as sin after the reception of that rite are excluded from all hope of salvation.

The most noted of the Russian sects is that of the DUCHOBORTSI, literally "wrestlers with the spirit." Their origin is unknown; they

\* Jer. xiii. 15, 16.

appear to have existed in the Ukraine and the country of the Don-cossacks from a very remote period ; but it was not till the middle of the last century that they were brought prominently into notice. Their views may be regarded as a singular compound of Gnosticism, Rationalism, Quakerism, and Brethrenism. They have strange ideas concerning human depravity, believing that every man is an incarnation of some spirit that had fallen in a prior state of existence. They recognise the facts recorded in the Old Testament, but explain them allegorically. They believe in the New Testament history of Christ and his sufferings, but consider that these are only a mystical foreshadowing of a spiritual work to be wrought out in man. They reject every external rite, ceremony, and observance. Baptism and the Lord's supper they affirm to be exclusively of a spiritual nature. All days and all places are to them alike. They meet for worship, but it is only in each other's houses, or in the open air, and usually accompanied by a social meal. Their assemblies are frequent, but not at stated times. Their service consists of preaching, prayer, and praise. They have no set teachers, and even allow women to preach. The meeting begins and ends by the worshippers' embracing one another thrice. They reject crosses and images, declaring themselves to be descendants of the three Hebrew youths. They observe no fasts, and pray neither to nor for the dead. They hold a community of goods, and are very sober, industrious, and hospitable. They refuse

to serve in the army, on which account they were much persecuted under the czarina Catharine II., and exiled in the days of the emperor Paul. Alexander granted them a settlement on the banks of the Moloshna, near the Sea of Azof, where they numbered about two thousand. In the year 1839, the real or alleged discovery that a secret tribunal had existed among them, caused their banishment to the other side of the Caucasus.

The MALAKANI are another sect, located principally in the Crimea, though found scattered, more or less, throughout the whole of Russia, and deriving their name from their partaking of milk on fast-days. They give themselves the designation of "Spiritual Christians." They resemble the Duchobortsî in teaching the spirituality of God's law, the spirituality of his worship, and even the spirituality of his ordinances, but differ from them in admitting Christ's atoning work, allowing a stated ministry, and observing the sabbath as a hallowed day. For the latter they seek to prepare their hearts by meeting together for prayer on Saturday evenings—a custom which is also met with among the Copts, though with the latter it now exists as a mere form.

We cannot close this survey of the Greek sects without referring to the mournful consideration that such disunion among Christians could not but be an occasion to the adversaries of the truth to blaspheme. Especially has it been so as it regards those leading heresies which have passed under our review. It is

unquestionable that the controversies which have been agitated concerning the *mode* of the incarnation, have greatly tended to promote a disbelief in the *reality* of it. Be it ours to lay aside all presumptuous reasonings concerning a mystery so transcendent. If we know not *how* it was, we are at no loss to see *why* it was. It has been justly observed, "Christ did that which no one but himself could do; for Deity could not suffer, and humanity could not merit. As God, Christ could not bear the curse, for Godhead cannot suffer; as man, he could not bear it, for it would have crushed him. But as God-man, he bore it, and bore it away. Were Christ only God, we should not *dare* to trust him; were he only man, we should *do wrong* to trust him. But he is suited to our need, as he is both God and man." However difficult the matter is to reason, it is easy to faith. However inscrutable in theory, it is, when brought to a personal and practical application, as clear as heaven's own light. Christ's humanity *enables* the confidence which his Divinity *justifies*. So much we are able—more we do not need to understand.

## CHAPTER VII.

## RELATIONS TO PROTESTANTISM OF THE GREEK CHURCH.

" Mark,  
 Type of its course, yon lonely bark,  
 That oft has shifted helm and sail  
 To win its way against the gale ;  
 And though the weary crew may see  
 Our sheltering haven on their lee,  
 Still closer to the rising wind  
 They strive her shivering sail to bind ;  
 Still nearer to the shelves' dread verge  
 At every tack their course they urge."

SCOTT.

WHILE the Eastern church has been battling her way amidst opposing waves, there have not been wanting those who have watched her progress and marked her perils. Signals of friendly invitation have been given, while ever and anon pilot-boats have rowed off to guide the storm-tossed vessel into the quiet haven. But all these offers have been spurned, all these entreaties unheeded, all such assistance rejected. Though the harbour was near, and its appearance inviting, yet over its entrance hung a banner, which, as it floated in the breeze, displayed the motto, " The Bible, and the Bible only, is the religion of Protestants;" and the



crew, toil-worn though they were, steered<sup>123</sup> away as determinately as if they had read an announcement declaring that shore to be plague-stricken, and its sojourners death-doomed. Strong as have been the prejudices of the Greeks against Romanism, equally unmitigated has been their dread of Protestant influence.

The first overtures<sup>117</sup> of Lutheranism were made in the year 1559, when Melancthon sent a Greek translation of the Augsburg Confession to the Constantinopolitan patriarch, Joseph II., accompanying it with a letter, written also in Greek, wherein he unfolded the opinions of the Reformers; a communication of which it does not appear that any notice was taken. In 1574, two eminent divines at Tübingen, named Crusius and Andrëa, opened a correspondence, through the medium of the German ambassador at the Porte, with the patriarch Jeremiah II. of Constantinople, who at first answered them politely, though evasively. On their further pressing for a frank interchange of opinion, he complied with their wish, fully recorded the tenets of the Greek church, explicitly declared good works, confession, and penance, to be things necessary to justification, and condemned the Confession of Augsburg for the verdicts that it pronounced against fasts, ceremonies, and monasticism. In his ensuing letter, he wrote strenuously in defence of the single procession. But when next he took up the pen, it was in a laconic style. Having found that he could not prevail on the Tübingen doctors to renounce their opinions in favour of

his, and that they began to adduce Scripture proofs in opposition to his reasonings, he besought them to send no more controversial books or epistles. "Take your own course," he says, "as it pleases you, but do not write to me any further about dogmas; let us only exchange letters of courtesy." Thus, in 1581, the fruitless correspondence ceased.

It was shortly after this that several Lutherans of considerable influence sat in conclave at Wilna with those Greeks who had withstood the establishment of the Unia; but this conference likewise terminated without any apparent result—save, perhaps, on the mind of one individual, whose history it is important to notice at some length. So far, Protestantism had stood outside, and lifted up its voice from a distance; now we shall find that voice re-echoed, less vigorously, indeed, but from within; yea, from no less a quarter than one holding her chief patriarchal see.

Born in 1572, Cyril Lucar was a native of Candia, and nearly related to Meletius Piga, the patriarch of Alexandria, by whose advice he studied at Venice and Padua, then travelled in Switzerland and Holland, (if not in England,) and returned to Alexandria, possessed of what were in that day esteemed considerable scholastic acquirements, being able to write with ease in Greek, Arabic, Italian, and Latin. Soon after his consecration as priest, he was promoted to be an archimandrite, and was sent by Meletius Piga as his legate into Poland. Different accounts are given as to the part that he took in

the disputes relative to the Unia; some affirm that he remained neutral; others that his active opposition to that measure incurred the resentment of the Polish government; and others that he professed adhesion to the Romish church. There seems no evidence in proof of the latter assertion, save one document which has been deemed a forgery; while the first version of the story appears to be the most accordant with that extreme quietude of spirit which characterized him, perhaps even to excess. We do not read of any positive effect produced on his mind by his contact on this occasion with the Lutherans; but probably this, as well as his previous visit to the Reformed countries, had its share in paving the way for his subsequent reception of Protestant doctrines. He returned home with a high reputation for the skill with which he had conducted his difficult mission, and was despatched immediately into Crete to raise contributions for the patriarch. It was on this journey that he first met with a Dutch gentleman, Mr. Von Haga, to whose friendship he was highly indebted for his better acquaintance with the truth as it is in Jesus.

His office as a legate was now drawing to its close, for on his return from Crete he found his kind relative Meletius on a dying bed, and when the patriarchate was vacant, the choice fell on Cyril. [Nothing is known of his early career in this important office, the only notice of him being the testimony borne nine years later by Sandys, an English traveller, who, writing from Egypt in 1611, says: "The name

of the Greek patriarch now being is Cyril Lucar, a man of approved virtue and learning, a friend to the reformed religion, and opposing the contrary, saying that the differences between us and the Greeks be but shells, but that those are kernels between them and the others."

During the following year, Cyril was on a visit to Constantinople, seeking permission to rebuild some dilapidated churches, when the patriarchate of that city became vacant, and it devolved on him to undertake the temporary administration of its affairs. Finding his friend, Mr. Von Haga, acting as Dutch ambassador, their intercourse was advantageously renewed, and influenced by him, Cyril wrote a letter to Mr. Uytenbogaert, a preacher residing at the Hague. Addressing him as his "brother in Christ," he said, "I write to you as a minister to a minister, and a pastor to a pastor, for we both sustain these titles, you in your church, and I in mine." He then proceeded to lament the divided state of the Christian church, and the prevalence of error: "In the stead of faith is introduced a vain philosophy, that sword, turning every way, not to keep, but to obstruct the way of life." His adherence to the Greek church was very strongly marked, when, in eulogistic strain, he adverted to her unchangeable orthodoxy, showing how difficult it would be to introduce any foreign innovations, "which," he says, "although they have a semblance of advantage and usefulness, yet are proved by experience to occasion great scandal to all Christendom, and I could wish that

your church would with us follow the same rule."

There is a beautiful spirit of humility and piety observable in his entire correspondence with this Dutch preacher. Though he was the second dignitary in the one so-called "Holy and Apostolic Church," and though at the time of writing his first letter he was temporarily invested with the authority of the œcumenical throne itself, he laid aside all claims to superiority, manifested genuine charity for the Redeemer's sake, and evinced that unassuming lowliness of heart which is the first requisite for a right understanding of Christian truth. Hence we find that in a soil thus prepared, it was not long ere the good seed sprang up, and quickly yielded fruit. Thus, when he wrote again, he no longer harped upon "the ancient authority of the Fathers," but expressed himself as follows:—"You will admonish me as becomes a brother, and I will deal with you in like manner; the mere opinions of men we will both hold in suspicion, the words of the Scripture and the gospel as true and infallible." To this resolution he perseveringly kept, and it is pleasing to watch the gradual dispersion of the mists of error, and the increasing clearness of his religious views.

In the letter from which we have just made a quotation, he proceeded to give a full outline of the doctrines and discipline of the Greek church, together with a slight notice of the chief Eastern heretics, and begged that his correspondent would in return detail the tenets

of the church to which he adhered, and recommend any books that might have been recently published in elucidation of Scripture. While awaiting an answer from Holland, Cyril, being relieved of his duties at Constantinople by the election of Timothy of Patras, travelled into Wallachia to gather contributions for the see of Alexandria. On revisiting the city of the sultan, he found that enemies had been at work against him, and that his life was in danger; he therefore retired to a monastery on Mount Athos, whither tidings were soon brought that a mandate had been issued by the Turkish government for his arrest. Escaping in disguise, he returned to his home in Egypt. This imminent peril was but the beginning of his troubles—the foretaste of snares which were yet to encompass him in the Osmanic capital. A five years' interval of repose was granted him however at Alexandria, where he vigorously exerted himself against the encroachments of the popish missionaries. In the year 1617, he entered into correspondence with Abböt, archbishop of Canterbury, commending to his oversight a young Greek priest, Metrophanes by name, whom he was sending over to this country for education. This correspondence with the English primate contains no evidence of any Protestant leaning. But Cyril was making sure, though secret, progress in his investigations of the truth, and was doubtless deriving assistance from the books which had at his request been forwarded to him from the north.

After the lapse of another eighteen months,

he wrote to the celebrated Marc de Dominis, archbishop of Spalatro, who was reported to have just seceded from the Romish faith and gone over to the English church. In his letter he thus described his past experience and actual belief:—"There was a time when we were bewitched, before we understood what was the very pure word of God; and although we did not communicate with the Roman pontiff, nor receive him for what he gave himself out, namely, the head of the church, yet we believed that, except in some matters of little moment in which the Greek church differs from the Latin, the dogmas of the Roman communion were true, and we abominated the doctrine of the Reformed churches as opposed to the faith—in good truth, not knowing what we abominated. But when it pleased the merciful God to enlighten us and to give us understanding of our former error, we began to reflect on what it was our duty to do; and as it is the part of a good citizen in any sedition to defend the juster cause, much more did I think it the duty of a good Christian not to dissimulate his sentiments in matters pertaining to salvation, but ingenuously to embrace that side which is most in agreement with the word of God. What then did I do? Having obtained through the kindness of friends some writings of evangelical doctors, which the East have not only never seen, but through the influence of the censures of Rome never even heard of, I invoked earnestly the assistance of the Holy Ghost, and for three years compared

the doctrine of the Greek and Latin church with that of the Reformed. Occasionally I hesitated, but I weighed in an even balance the opinions of both parties; laying aside the Fathers, I took for my guide Scripture and the analogy of faith alone. At length, through the grace of God, because I discovered that the cause of the Reformers was the more just and the more in accordance with the doctrine of Christ, I embraced it. I can no longer endure to hear men say that the comments of human tradition are of equal weight with the Holy Scripture." In a subsequent part of the letter he proceeded:—"On the article of Justification, with respect to which we once believed that our vileness could have merit, and trusted in it more than in our Lord Christ, now we comprehend how pernicious is the doctrine of inherent righteousness, and we look only to the mercy of Almighty God, bestowed upon us on account of the merit, apprehended by faith, of Christ our Saviour and Mediator; we also believe with our heart and confess with our mouth that on him all our righteousness depends, while we regard our own works as filthy rags. Not that any one should hence imagine us to assert that good works may be neglected; this be far from us; yea rather, for this very cause we approve and assert their necessity, that they may be the true signs and evidences of our justifying faith, to the confusion of our adversary the devil, and to the glory of God who justifieth us."

"As for image worship," he adds, "it is impossible to say how pernicious it is under



present circumstances. God is my witness that I deplore the present state of the East because I see no method by which this ugly and disgraceful sore can be healed. Not that I think images are absolutely speaking to be condemned, since when not adored, they cannot occasion any mischief; but I abhor the idolatry which they cause to these blind worshippers; and although in my private prayers I have sometimes observed that the crucifix was an assistance to my mind, as bringing more readily before it the act itself of the Passion, yet because I see that the vulgar, not to say it of some who are wise enough in their own opinion, are carried away from the true and spiritual worship and adoration which are due to God alone, I had rather that all would entirely abstain from this so perilous handle of sin, than that, by ignorantly violating God's law, they should stumble on a rock of offence, and so work their own eternal condemnation. As for invocation of saints, time was when I did not perceive how they eclipsed the glory of our Lord Christ, and I obstinately defended them by two works against the learned Transylvanian Marcus Fuxia. But in his answer he so completely refuted my arguments, that I had need of no other book to prove my error; and now I call the Lord to witness, that in reciting the public office, it gives me the greatest pain to hear the saints invoked circumstantially to the dereliction of Jesus Christ and the great detriment of souls. Let your holiness then know that as in these particulars, so in many others,

I have been reformed: for I have recognised, by the grace of God, what it is to have the Divine word for a sure and safe rule of salvation, and what it is to follow human dreams and human decrees."

Cyril's subsequent acquaintance with two Hollanders, Le Len de Wilhem and Dr. Antony Leger, the former a layman, and the latter a preacher, not only confirmed him in his new views, but eventually stimulated him to make them more generally known. The members of his own communion were as yet wholly unconscious of the change in his opinions; and accordingly, on the death of Timothy, he was unanimously chosen patriarch of Constantinople, November 5, 1621. It may be questioned how far he did right to accept promotion in a church from whose faith he was secretly departing. We cannot positively decide, whether he was actuated by the vain hope that this higher dignity would enable him more effectually to bring about a reform, or whether he was to some extent deficient in moral courage. The latter has indeed been inferred from the fact, that at an earlier period of his history, when the plague was raging in Alexandria, he shut himself up in solitude, receiving communications from his flock, and remitting his answers to them, only through the medium of letters passed up and down by a cord from his window. But, however this may be, it is certain that his enemies bring against him no charge of dissimulation. Probably we ought to rank him with Martin Boos, and others, who deemed it

the path of duty to continue ministering to their flocks in order to feed them with the pure word of life, regardless of the vain ceremonies by which they were surrounded, and in which they had at times to bear a part.

The first step he took after his elevation was directed against the Jesuits, whose activity in Constantinople he had long mourned over, and concerning whose college he had thus written to a friend : " They have laid the foundation of a plan for educating boys at Constantinople, and have as undisputed success as foxes among poultry." With these foes Cyril had a life-long, and, as it proved to himself, fatal contention. Their machinations against him were baffled, but they occasioned him constant uneasiness, and procured for him repeated exile. Six months after his entrance on the patriarchal duties, he was sent prisoner to Rhodes, on a false accusation of political intrigue ; but was recalled through the interference of the English ambassador, at the direction of king James I. It was not influence alone that moved the Porte in either step ; Cyril's deposition had cost his foes twenty thousand dollars, and his restoration was not effected till his friends had paid sixty thousand. The Jesuits, on his return, had recourse to new schemes, but in Sir Thomas Rowe he found a stedfast friend and an efficient protector. It is said that in the spring of 1623, an envoy was sent from the Propaganda, offering another sum of twenty thousand dollars for the dethronement of the patriarch ; the government,

unwilling to take this step, but equally unwilling to lose the opportunity of gain, contented themselves with intimating to Cyril, that he should be retained in office on the payment of half the amount proffered by his enemies.

In the year 1627, Nicodemus Metaxa, a Greek monk, having arrived from England with a printing-press and a supply of Greek types, was taken under Lucar's patronage, and soon employed in bringing out a publication of his composing. The Jesuits were again roused; they accused Metaxa to the government as engaged in publishing seditious pamphlets, and that under the patriarch's auspices. A hundred and fifty janissaries were commissioned to break into the printing-office, and to seize its entire contents. Four thousand dollars' worth was carried off, but the printer being absent at the time, escaped all danger. The suspected documents were handed over to Mohammedan interpreters, who failed to discover in them anything politically criminal. The Mufti admitted that he perceived dogmas which were contrary to the teachings of Mohammed, but stated that the printing of these could not be amenable to law, when the preaching of them was a thing freely allowed. The English ambassador, encouraged by this verdict, claimed for Metaxa the restoration of his goods; and the affair terminated in the arrest, imprisonment, and exile of all the Jesuits, with the exception of two who were attached to the French embassy.

The book which had excited this passing storm was Cyril's famous "Confession," which

he ultimately deemed it more prudent to publish at Geneva, where it appeared in 1630. It is divided into sundry articles of faith, with Scripture proofs appended to each. The sufficiency of Scripture, and the possible fallibility of the church, are stated without disguise. "The authority of Holy Writ is far greater than that of the church; for it is a different thing to be taught by the Holy Ghost from the being taught by man: man may, through ignorance, err, and deceive, and be deceived. But Holy Scripture neither deceiveth, nor is deceived, nor is subject to error, but is infallible." Again: "We believe that the church militant is sanctified and instructed by the Holy Ghost, for he is the true Paraclete, whom Christ sendeth from the Father to teach the truth, and to scatter darkness from the minds of the faithful. But it is true and certain that the church militant may err, and choose falsehood instead of truth. And from this error and deceit, the teaching and light of the most Holy Spirit alone, not of mortal man, frees us, although this may be done by the ministry of those who serve\* in his church." The following important point is very lucidly expressed: "We believe that man is justified by faith, not by works. But when we speak of faith, we mean the correlative of faith, which is the righteousness of Christ, on which faith (as fulfilling the work of a hand) takes hold, and

\* In the second edition he departed further from the teachings of his church, by altering this to "those who *faithfully* serve."

applies it to us for salvation." The doctrine of purgatory Cyril decidedly condemns. He limits the number of the sacraments to two, and speaks of transubstantiation as a "rashly devised doctrine."

The astonishing nature of this Confession, coupled with the fact of its being published at Geneva, and that in the Latin language, originated grave suspicions that it was a forged document. The Greeks to this day strenuously deny its authenticity; and when, after Cyril's death, the council of Bethlehem was convened for the express purpose of counteracting its effects, the assembled patriarchs considered it incumbent on them to remove from his memory the odious stigma of having penned a brochure so heretical. The only charge they bring against him is, that "knowing it was published in his name, he did not suppress or anathematize it." This is unquestionably a negative argument of some weight in favour of the position that he was its author; and there is moreover a mass of positive testimony, which places it beyond a doubt. Witness his own words, extracted from a letter to Diodati, who had presented him with his translation of the Bible: "Be assured, sir, that I have written it from the impulse of my own mind, with the design of letting all the world know what I believe and confess publicly. . . . Many friends have requested me to authenticate it with my own hand, which I did not refuse them. . . . I am certainly surprised that these people,"—he alludes to the friars and Jesuits,—“are so

anxious about my Confession; and if I had known this before I published it, I would have made it fuller and more copious; but with the help of God it may be done better than before. . . . We hope in God that we shall proceed with other more evident signs, to let the world know that we will have no communion with the Roman church, which is the mother of errors, the corrupter of the word of God, and the nest of superstitions." In accordance with these declarations, a second edition was published by him in the Greek language, with some additions and improvements, during the year 1633.

About this time Cyril Contari, metropolitan of Beræa, having been too late in his application for the vacant see of Thessalonica, harboured feelings of ill-will against the patriarch, and being supported by the partizans of Rome, he began to speak openly against Lucar as a heretic and an infidel. Contari offered a large sum of money in order to gain the transfer of the patriarchate to himself. The amount was deemed insufficient, but sixty thousand dollars from Anastasius were accepted, and Cyril Lucar, who had lost his protector, Sir Thomas Rowe, and had not found equal favour with the new ambassador from Charles I.'s court, was sent an exile to Tenedos. After the lapse of a month, however, restoration to office was proffered him on condition of his laying down seventy thousand dollars, which, with extreme difficulty, were raised in his behalf. The following year Contari's renewed proposal of fifty thousand was agreed to, while Lucar was

banished to Chios. The leanings of the newly elevated patriarch toward the Romish doctrines soon called forth the dissatisfaction of the Greek bishops, and occasioned his speedy deposition. One of Lucar's pupils received the appointment, on condition of his resigning the ecclesiastical throne as soon as his former master could obtain the funds requisite to purchase his re-instatement—a condition which he not only faithfully kept, but even exceeded, for he cheerfully gave nearly all he possessed to augment the tribute-fund.

Only two years now remained of Cyril's patriarchate and of his life. His resumption of office gave increased vehemence to the enmity of his foes, who finding exile insufficient, determined on compassing his death; and to effect their object, they resolved to watch for an opportunity of accusing him to the sultan, when the latter was in the provinces, and consequently out of the reach of ambassadorial interference. The seizure of Azof by the Cossacks was made use of as a seasonable pretext. "This is Cyril's work," they said; "what folly to leave Constantinople at the mercy of a man like him!" Amurath, induced by these words to believe that Cyril was really in league with the enemy, signed a warrant for his immediate execution, and forwarded it without delay to the capital. In order that no disturbance might be raised in the city, Musa Pasha, the governor, ordered the janissaries to carry him on board a vessel as though for exile, and not to perpetrate this



judicial murder till safely out at sea. When the patriarch perceived their design, he is said to have knelt down and prayed earnestly—perhaps like the martyred Stephen, crying, “Lord, lay not this sin to their charge,”—and then resigning himself to his executioners, closed his life, June 27, 1638, in the sixty-sixth year of his age. His body having been found was interred by the care of friendship, but the vengeance of his enemies, still unappeased, procured an order from the governor that it should be exhumed and again committed to the waves. Washed ashore, it found its final resting-place in one of the islands in the bay of Nicomedia.

There are in our country two interesting memorials of Cyril Lucar. The celebrated manuscript in the British Museum, called the *Codex Alexandrinus*, was sent over by him to the English monarch in token of his gratitude for the protection extended to him by the British embassy. And in the Bodleian Library is an Arabian Pentateuch with an inscription in Greek and Latin—“Cyril, the Œcumenical Patriarch, to the most blessed and most wise Archbishop of Canterbury, William Laut, [Laud,] gives the present book as a sign of brotherly love.” Underneath is written in a different hand, “The gift of Cyril, patriarch of Constantinople, a little before he unworthily perished, at the age of eighty, by the hands of the ‘Turks.’” In this case the statement of his age is incorrect, being overrated by fourteen years.

Cyril’s memory has always been held in

reverence by the Eastern church. His reputation for holiness, humility, and patience, is unquestioned; and the very council that condemned his doctrines bore its testimony to his "well-known piety." It may be thought surprising that his own church should have been so little alive to his views as not only to welcome but pay dearly for his return to the patriarchal office, after his Confession had been published. It is possible that the ignorance and apathy which at that time pervaded the Oriental communion, hindered their immediate perception of what his sentiments actually were. They saw and hailed his marked antagonism to Rome; the more latent expressions that contravened their own dogmas, they failed to understand. As soon as they discovered the real tendency of his Confession, they hastened to disown it. Council after council was held on the subject. At Constantinople, at Jassy, at Bethlehem, the voice of the church was heard in repudiation of the new teachings—a repudiation so strong that the confession published at Bethlehem verges more toward Romanism than had been the case with any previous utterances of the Oriental church.

There is no doubt that Cyril was an extremely cautious man, and this may in part account for the fact that he stood alone in his belief. He held it strongly, but he feared to teach it too openly. His Protestant friends often remonstrated with him on his backwardness to begin an open work of reformation; but he always wrote on this theme in a desponding

strain. "Such," he says, "is the Greek church, which, if it has some superstitions, (and it does not lack that taint,) I assert with a safe conscience, that they have come in process of time from the Roman church, which commonly infects whatever it touches; whence it is necessary to treat it *with gentle and slow remedies*, if perchance God from heaven may grant *to some person* the favour to bring it to perfection." Again: "The flock committed to me, I will *if possible* guide into the road which leads to the kingdom of heaven." At another time: "If I could reform my church, I would do it willingly; but God knows that it is talking *of impossibilities*." While we are thus constrained to acknowledge that he might have done more good had he been less faint-hearted, we would not forget that he may privately have exerted an influence of which the effects shall be known only on that day that shall reveal the secrets of the heart. There may have been the "seven thousand" who bowed not the knee to Baal, though their compatriots never noticed them, and though the world never heard their name, nor knew their history. Nor do we know but that when they shall stand among the multitudes whom no man can number, many of them may be to Cyril Lucar for a crown of joy and rejoicing in the day of the Lord Jesus.

The further records of the Oriental church present us with no renewed correspondence between her patriarchs and the true-hearted friends of the Reformation. No more Von Hagas appear on the scene, travelling at their

own expense, and making formal overtures to the Eastern church as a body. But we may follow in the track of many a Protestant missionary, and watch the broadcasting of the seeds of truth. The Americans have vigorously put their hand to the work ; from their shores went out Parsons, who distributed tracts in Anatolia, which were known to pass from one individual to another till each had been perused by some two hundred persons ; Fisk, who, when preaching the words of eternal life in Jerusalem, had ten Greek priests among his auditory ; Perkins, who gathered converts from among the Nestorians ; Smith and Dwight, who turned their attention to Armenia. Britain also has sent out its Bibles, its tracts, and its living agents. Schools are established, book depôts opened, and colportage set on foot. The Levantine priests have been roused to anger, and patriarchal authority has warned the Greeks against these dangerous institutions. But the labour has not been wholly fruitless ; among the Armenians especially it has been crowned with success.

It was in 1846 that the first Armenian Protestant church was formed in Constantinople ; and though its members were sorely persecuted on their first defalcation from the faith of their ancestors, a firman has been granted by the Turkish government which now secures to them their full tranquillity. In the Bible Society's Report for last year, we meet with the following interesting particulars :—  
“There are at present in Asia, Armenian

Protestant churches established at twenty-one different places. . . . At Aintab, the greatest work appears to have been effected, for there the congregation is estimated at about six hundred. The two small Christian communities at Ada Bazar and at Nicomedia manifest much of a missionary spirit, and already have sent out colporteurs, partly at their own expense and partly aided by the American missionaries, for the purpose of spreading the truth more extensively ; and this in addition to contributing towards the support of their respective pastors. The people are poor indeed, but their deep poverty thus abounds to the riches of their liberality." The commencement of this work in one of the above-named places is thus recorded in the Report of the Religious Tract Society for 1852 :—"A handbill containing simply the Ten Commandments made its way to Ada Bazar, and the inquiry immediately arose, ' Whence is this ? If this is a part of the word of God, why do our priests keep their pictures of the Trinity ? ' This gave rise to a meeting for the study of the Scriptures, and afterwards to the organization of a church." From the same source we learn, that in Constantinople the Rev. G. W. Wood, an American, was appealed to by a vartabed or preaching monk, "for the sheets of a work on theology prepared for the mission press, to furnish him with sermons to preach in the church of which he was bishop." Mr. Wood also mentions "numerous places where whole communities are leavened with evangelical

sentiments, and throwing off the exactions of their priests and patriarchs." It is very evident that, in this section of the Eastern church, the fields are truly white unto the harvest.

In Russia, the efforts to do good are greatly restricted, yet several hundred thousand Bibles and Testaments, and four millions of tracts, have been scattered abroad in that empire. Amidst the prevailing darkness may be found here and there a family circle, who, (to use the words of a letter recently received,) "overcoming all educational prejudices and the opposition of friends, have rejected for themselves all but the Bible and what it teaches—a little group of the Lord's own people, where his grace is sought and his word is loved." Wherever the word of the kingdom is thus made the guiding star, it will, with the co-operation of enlightening grace, do its work in leading men away from the regions of darkness and mist, and landing them in the clear effulgence of gospel light.

Manifestly the most hopeful token for good concerning the Eastern church is, that she has not positively discountenanced the circulation of the Scriptures. Wherever this has been stopped, it has been through the edict of political power, or on private responsibility. The patriarchs have put forth no document formally commanding such restriction, and the Greek who receives a copy of God's word is not thereby incurring his church's anathema. Were it not for our faith in the power of that word, concerning which the Lord has promised that it shall not return unto him void, we

should have little hope for the amelioration of the Easterns. The past exhibits them standing so determinately aloof from Papists and from Protestants alike, that it is impossible to argue whether they will yet lay aside the hostility of ages and fraternize with Rome, or whether they will shake off what is still erroneous in their midst, and come forth to join us in doing battle with the man of sin. Humanly speaking, the former is quite as likely as the latter; and it may be permitted as a judgment if we remain indifferent about their welfare. Rome has not given up her hopes of a more efficient measure than that of the Council of Florence, and has in her intercourse with the Greek church shown so much of lenity in conceding to her Oriental proselytes the maintenance of their own ritual and their own usages, that it is manifest she is fully aware of the immense advantage which would accrue to her from the cessation of this long-continued schism.

There is a third party who have their attention at this time especially directed toward the East. Delighting in the antiquity of Rome, but hesitating to avow all its doctrines, and fearing to succumb to its pontiff's domination, it is not surprising that men of the Oxford school should feel deeply interested in an almost coeval church, in whose rubrics they find a sanction for their own fondly cherished notions concerning tradition, sacramental efficacy, saint-worship, and prayers for the deceased. This, however, is by no means a new, it is only a revived feeling of sympathy. Upwards of a

century ago, the high Anglican clergy took advantage of a visit paid to this country by the Alexandrian Protosyncellus, and opened a communication with the Eastern patriarchs. This correspondence, in which several Scottish bishops and English non-jurors took part, lasted from 1716 to 1725, and is preserved in the synodal archives of Russia. The Anglicans were fully prepared to adopt the Greek ceremonial, but hesitated in reference to the adoration of pictures and the direct invocation of saints. At the death of Peter the Great, the correspondence ceased, but it was not suffered to drop without "an assurance from the imperial government that it should be renewed at some future and more convenient opportunity."\* Of this promise the Tractarians, who bear a yet closer affinity with the Greeks, have not been forgetful; and when, after the decision of the Gorham case, it was proposed by some of the Anglican clergy and laity to address a memorial to the Russian ambassador, as the precursor to a contemplated act of formal union with the Eastern church, the only stipulations deemed needful were, that the Petersburg synod should receive them into communion: 1. Without requiring them to make any "permanent submission of themselves or their congregations to the Russian hierarchy." 2. Without demanding of them, "as Westerns, either to expatriate themselves," or to "assume

\* "Harmony of the Anglican doctrine with the doctrine of the Catholic and Apostolic church of the East." By the Rev. R. W. Blackmore, M.A. 1846.



any incongruous local title, such as Eastern, or Greek, or Græco-Russian." 3. Without compelling them to use "for public or private worship a language they do not understand." 4. Without enforcing on them "a return to the use of the old style in their ecclesiastical reckoning." 5. Without imposing on them such needless alterations in their form of Common Prayer, as might prove "difficulties in the way of others of their countrymen joining with them." The document, so far as we can ascertain, has remained an idle letter, but the bare fact of its compilation proves that it would require little concession on either side to amalgamate the two parties. The *Filioque* seems the main obstacle; but the correspondence, to which allusion has been made above, bears evidence that if the one party will but expunge the interpolated phrase from the creed, it is not likely the other party will insist on their receiving the doctrine of the single procession.

It is not for us to speculate as to what view the Romanists would take of such an union. It is of more practical moment to us to know, that their paramount dread has respect to the encroachments of Protestant influence in the East. Long ago the Jesuits wrote: "With regard to the nobles in particular, it is necessary above all things to inculcate on them, making it a case of conscience that they should have *no connexion* with the *heretics* in Poland or in Lithuania, but on the contrary faithfully assist the Catholics in eradicating them. *This advice is, in our opinion, of the greatest*

importance, because until the heretics shall be exterminated in our country, no perfect concord and union between the Greek and Catholic churches may be expected to take place in it." We may fairly act on this hint. As Protestants we are declared to be barriers to the union of Rome and Greece: let us see to it, that by our activity and prayerfulness we really prove such. Low as the Eastern church is fallen, let us not leave her to sink into a lower depth, but putting forth a friendly hand, and strengthening the agencies that are already at work in her behalf, let us seek to raise her to those heights of gospel-knowledge, gospel-liberty, and gospel-blessedness, to which she is as yet a stranger.

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The poet has furnished us with an appropriate closing thought, when he has reminded us of that approaching day on which there shall be seen —

"Nor idol worshipper,  
Nor beaded Papist, nor Mohammedan;  
Episcopalian none, nor Presbyter;  
Nor Lutheran, nor Calvinist, nor Jew,  
Nor Greek, nor sectary of any name,"—

—the day when every outward distinction shall be done away, and when we shall stand before God's judgment seat,

"Of all but moral character bereaved."

It is true, indeed, that we shall have to give in an account of our *creed*. We may not deem our religious opinions to be matters of indifference, nor flatter ourselves with the delusive maxim of the world's oracle, "He can't be wrong whose life is in the right." But the test of our belief is no uncertain nor dubious one.

It is clearly defined in the expressive words, "He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him ;" " Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son," (John iii. 36 ; 2 John 9.) We shall have to render an account likewise of our worship ; but it will not be asked whether we performed our devotions under a dome or a steeple ; among Byzantine columns or Gothic arches ; whether we stood, or sat, or knelt : the canon laws by which we shall be judged are simply these—" God is a Spirit : and they that worship him must worship him in spirit and in truth ;" " He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him ;" " I am the way, the truth, and the life : no man cometh unto the Father, but by me," (John iv. 24 ; Heb. xi. 6 ; John xiv. 6.) In that day the self-righteous moralist will stand no better chance than the self-righteous ceremonialist. The Protestant, who is building on the sandy foundation of his own amiable feelings, his own good intentions, or his own charitable deeds, will be involved in the same ruin as the Latin or the Greek devotee. They will be safe, and they alone, who stand "accepted in the Beloved ;" but such as are found "in Christ" will be everlastingly saved, whether they have gone on their way rejoicing amidst the bright beams that flow directly from the Sun of righteousness,

or whether, with strained eye and aching vision, they have caught but a faint glimpse of his glory athwart the interposing veil of mystic and fantastic ceremonies. *They* will be safe, and they alone, who are "born of the Spirit," and made "new creatures in Christ Jesus;" but all who are thus "renewed in the spirit of their minds" will find their heaven secure, whether their spiritual life has been passed in the enjoyment of that liberty wherewith Christ makes his people free, or whether it has been cramped and fettered by the yoke which priestcraft has put upon their necks. Could we be content to behold men coming from the east, and the west, and the north, and the south, overcoming many and mighty obstacles, and pressing into the kingdom of heaven; while we who have fancied ourselves the children of the kingdom, and have lived at its very portals, shall find the door closed against us, and hear the Lord of the kingdom saying to us, "Depart from me, for I never knew you?" If we would not have this to be our portion and our punishment, let us hasten to receive Christ Jesus the Lord as made of God unto us wisdom, and righteousness, and sanctification, and redemption. He will give us to partake of the influences of his Holy Spirit, and so shall we be enabled to meet the realities of the last great day, invested with a higher character and nobler title than any this world can bestow—the character of SAINTS, and the title of the SONS OF GOD.





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